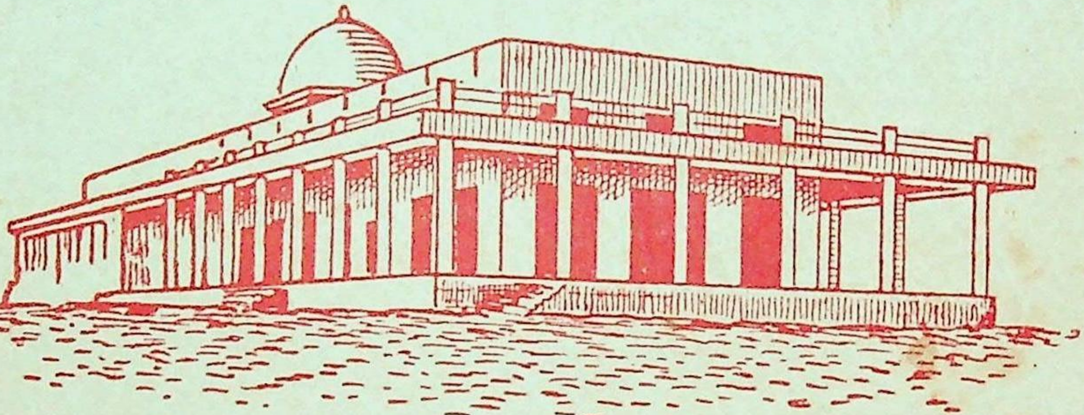
6/74

PATHWAY TO GOD

(A Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः ।



SHRI GURUDEV MANDIR

Academy of Comparative Philosophy & Religion
Belgaum.

GURUDEV'S PUNYATITHI

Vol VIII No. 2 Śake 1896 June 1974 Rs. 2-75

Editorial Committee :-

1 Sri. G. D. Saraff, *Chairman*
2 Sri M. S. Deshpande, M. A.
3 Dr. B. R. Modak, M. A. Ph. D. } Joint Editors
4 Prof. K. D. Tangod, M. A.
5 Sri. G. S. Chhatre, B. Sc. *Member*
6 Prof. B. R. Kulkarni, M. A. LL. B. *Member*

Board of Trustees :-

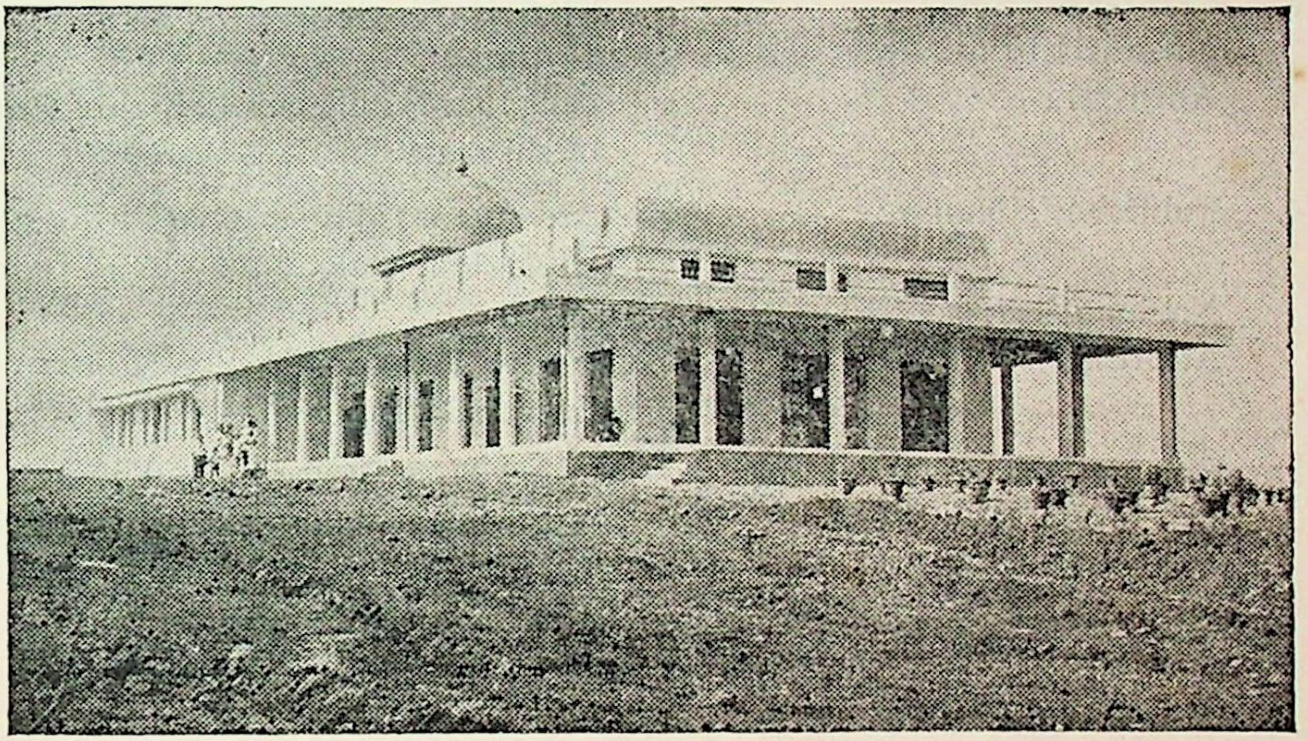
1 Sri. G. V. Tulpule, M. A., *Chairman*
2 Sri. K. D. Sangoram, B. A., LL. B.
3 Sri. K. R. Ranade
4 Sri. G. D. Saraff
5 Sri. R. S. Bhide, B. A. LL. B.
6 Sri. G. S. Kulkarni
7 Sri J. V. Parulekar, *Secretary*

Published by :-

Sri. J. V. Parulekar, B. A.
Secretary, A. C. P. R.
BELGAUM.

PATHWAY TO GOD

(A Journal of Spiritual Life)



SRI GURDEV MANDIR

Academy of Comparative Philosophy & Religion

BELGAUM

GURUDEV'S PUNYATITHI

Vol. VIII
No. 2

Śake
1896

June
1974

Statement about ownership and other particulars about ' Pathway to God ' half-yearly magazine.

FORM IV (See Rule 8)

1.	Place of Publication '-	Gurudev Mandir; Gurudev Ranade Colony. Tilakwadi(E)Belgaum-6
2.	Periodicity :-	Half yearly.
3.	Printer's Name	Shri R. M. Samant
	Nationality :-	Indian.
	Address :-	Belgaum Samachar Printing Press Deshpande Galli, Belgaum.
4.	Publisher's Name :-	Academy of Comparative Philosophy & Religion, Belgaum
	Nationality :-	Indian.
	Address :-	Gurudev Ranade Colony, Tilakwadi (East) Belgaum-6.
5.	Editiors' Names & addresses	(1) Shri M. S. Deshpande, Vikrampur Extension, Athani, Dist. Belgaum. (2) Dr. B. R. Modak, M. A. ph. D. Near Laxmi Talkies, Dharwar. (3) Prof K. D. Tangod. M. A. Tilakwadi : Belgaum.
	Nationality :-	Indian.
6	Names & addresses of individuals who own the Newspaper and partners or share holders more than one percent of the capital..	The Academy of Comparative Philosophy & Religion, Tilakwadi (East) Belgaum - 6

I, J. V. Parulekar, Secretary, Board of Trustees, Academy of Comparative Philosophy & Religion, Belgaum, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Tilakwadi (E)
Belgaum, Dated 6th June 1974

J. V. Parulekar
Trustee & Secretary,
Board of Trustees.

Vol. VIII No.2
June 1974

Pathway to God

CONTENTS

Page

1) Prayer — 1
2) Editorial Notes — 2
3) Nama-Yoga — Shri M. S. Deshpande M. A. — 5
4) Fragrant Flowers from the Spiritual Garden of Shri Gurudev Dr. Ranade — 'A florist' — 8
5) A Synthesis of the Views of Ranade and Western Philosophers on the Traditional Proofs of God's Existence — Prof. S. K. Gupta M. A. — 9
6) Shri Siddhacharitra and Swami Swarupananda — Prof. D. R. Page M. A. — 16
7) Glimpses of Shri Gurudev Ranade and Shri Amburao Maharaj — 21
8) Broad's Conception of Philosophy — Dr. G. N. Kundargi M. A. Ph. D. — 31
9) Meaning of Spiritual Life in Islam — Shri Moti Lal Pandit — 40
10) Mysticism and World Crisis — Prof. S. V. Atre M. A. — 48
11) Realism and Idealism — Dr. H. M. Joshi M: A. Ph. D. — 55
12) Plato's Criticism of Poetry—A Counter Attack (?) — Mrs. Pratibha G. Kamat M. A. — 67
13) The Concept of Time—A Philosophical Study — Dr. T. G. Kalghatgi M. A. Ph. D. — 74
14) Shri Vithalrao G. Jamkhandi—A short sketch of life — Shri S. R. Narsapur — 80
15) Science and Religion—A New Perceptive — Dr. K. Guru Dutt — 84

16) The real Message of the Bhagavadgītā — Prof. S. V. Dixit M. A. — 89
17) Book Reviews — 94
18) A Short Report of Academy of Comparative Philosophy and Religion, Belguam — 101

Photographs :

1) Gurudev Dr. R. D. Ranade — Against Page 30
2) Gurudev Dr. Ranade's handwriting — ,,
3) Shri Vithalrao Jamkhandi and Seminar Photographs — Against Page 100

To the Subscribers :

1) Subscription may be sent to " Academy of Comparative Philosophy and Religion : Belgaum : Tilakwadi East : Belgaum –590006.

2) Complaints about non-receipt of the journal should be sent within 15 days of publication.

3) Any change of address should be intimated to us at the earliest possible opportunity.

4) Subscribers may kindly inform us before hand if they desire to discontinue subscribing to the journal.

5) Regular subscribers of Pathway to God will get a commission of 25 % on the price of our publications, if they want to buy them.

6) This Public Trust will be happy if every subscriber tries to enrol one or two of his friends as subscriber of this journal of spiritual life It will help us in giving more pages of reading material.

7) The next Number will be out on Vaikunthachaturdasi day—27-11-1974.

8) Readers may write their opinion on the journal to the Chairman of the Editorial Committee.

—x—

☎ Office : 20841
Resi : 20413

With Best Compliments from:

HINDUSTHAN ALUMINIUM INDUSTRIES

Manufacturers of : Aluminium Sheets & All Kinds of HINDAL Brand Utensils.

N-8, Industrial Estate,
UDYAMBAG-BELGAUM-8

Phone : 20181 Gram : KHATUWALA' Belgaum

M/s. Gangabisan Jaynarayan Heda

P. O. Shahapur. Dt. Belgaum.

Manufacturers of : BEMBERG

●

Shirting and Sarees Stockist
Banarasi Shaloo, Bangalori Saree etc.

☎ Office : 20795
Factory : 20698

Hind Soap Works,
789, Raviwar Peth
BELGAUM

★

NATRAJ
Hind Soap Works
BELGAUM

Always use

Natraj Soap

For Best & Easy Wash

Pathway to Best Entertainment

VISIT BELGAUM'S LEADING MOTION PICTURE HOUSES

- **RITZ**
- **RADIO**
- **CHITRA**
- **AZAD**

The Most Modern and Elegant Cinemas in Town

Grams : SUPERKNIT *Phone : 20824*

Jalihal's Knitting Works

★

Manufacturers of :

WOOLEN AND COTTON SWEATERS, PULLOVERS-SPORTS-WEARS-LADIES COATS, BLOUSES etc.

Shahapur-Belgaum
(Mysore State)

For Latest

Suiting, Shirting, Sarees
Woollen Hosiery
and
Readymade Garments

Phone : 20955

•

Please Visit :-

Kwality Stores
3192, Khade Bazar,
BELGAUM.

With best wishes from:-

☆

Atomplant
Industries
Plot No. 52, Angol Road,
Tilakwadi
BELGAUM.

Phone : 20545
Telegram : "SATKAR"

SATKAR
Lodging and Boarding
BELGAUM.

Meenaxi Lodge
&
Meenaxi Bhuvan

Station Road, BELGAUM.

- Lodging and Boarding
- Specious Rooms
- Reasonable Charges

Phones : 20321 & 22734

मालाची खात्री व वक्तशीरपणा हे आपणच ठरवायचे आहे.

नवीन रंगाचे मिलाफ आणि वेचीत्र रंगीत खडे वापरुन टाईल्स तयार करणार

☆

मे. विवेक टाईल्स

धारवाड रोड, बेळगांव.

Phone : **22529**

With best compliments from :-

M/s. B. K. Industries &
M/s. B. K. T. Foundries

Manufacturers of :-

1. "**Star Brand**" Hydraulically operated Metal Sawing Machine.
2. "**Star Brand**" Worm Gear Type Chain Pully Block 1/2ton to 5 tons.
3. "**Star Brand**" Spur Gear Type Chair Pully Blocks 1 to 5 tons.
4. "**Star Brand**" Machine Vices – Plain, Swivel and Universal.
5. Special and Graded Castings.

A Product praised for its qualities
by Scientist
Late Shri Acharya Prafull Chandra Roy

CHAMAN

CHAMAN is a very sweet and Luscious highly Perfumed Powder. When eaten, it gives a pleasant taste and odour to the mouth.

WHAT IS CHAMAN ?

Since Chaman is an adequate mixture of so many sweet and delicious substances, as Glycyrrhyza Saffron, Musk, Cloves, Cardamum Cubeb, Mace, Fannel etc. any one from a child to an aged can use it.

●

Sold Everywhere :-

Star Company, Belgaum

(Karnatak State)

Phone : 21748

With best compliments from :—

LAXMI CAP DEPOT
2888, Khade Bazar,
BELGAUM.

●

Dealers in :-

Caps, Hats, Hosiery Goods
Ready-made Dresses, Rain Coats,
Umbrellas & Fancy goods
Brassiers and Mosquito Curtains

Govt. Approved Valuers

For Wealth Tax and Estate Duty
in Jewellary Section

★

Potdar Brothers
JEWELLERS

Khade Bazar,
BELGAUM.

Phone Office : 20537
Resi. : 20347

Phone : **22099**

With best compliments from :-

Pai Medical Stores
Maruti Galli,
BELGAUM.

पै मेडिकल स्टोअर्स

मारुतीगल्ली, बेळगांव.

ಪೈ ಮೇಡಿಕಲ್ ಸ್ಟೋಅರ್ಸ
ಮಾರುತಿಗಲ್ಲಿ, ಬೆಳಗಾಂವ.

On Government List
Gram : '**PLOUGHS**' Phone : 20363
Estd. 1936

Damodar Iron Works
Founders & Engineers

Manufacturers of :-

Various types of Agricultural Implements,
Power Driven Sugar Cane Crushers. M. H.
Frame with Covers, Machinery
Spares, Household Commodities Specials
as per I. S. Specification
We Manufacture any types of C. I.
Casting as per Specification.

Poona Bangalore Road,
BELGAUM.

With best compliment from :–

Gram : GREENMOTOR

Phones – Office : 22628
Workshop : 21732
Parts Dept : 22463
Hubli Branch : 2930

GREENLINE MOTORS
Shivaji Nagar, BELGAUM.

Authorised Dealers in

Premier President– Cars
Premier–Diesel & Petrol Trucks, Buses.
Tempo– Delivery Vans, Mini Buses, Spare Parts etc.
Bajaj 150– Scooter, Autorikshaw and Spare Parts
Spare–Parts–Pal Par, Dodge Parts Mopar Fiat Parts

ASSOCIATE OFFICE :–
Chopra Garage, 54, P. D'mello Road, BOMBAY – 9
Tele : 331908 *Gram :* GREENLINE

1 Km. from Railway Station Hairdresser Laundry, Bank, Post Office, City Bus Stand, Courts, Collectorate, Medical College, Civil Hospital, Shopping & Entertainment Area near by :-

Phone : 20542

ELITE

Boarding & Lodging
College Road, BELGAUM.

R. M. Pai
Proprietor

Phone : **22574**

Katti Art Studio

Ramdev Galli, BELGAUM.

Artists & Photographers, Dealers in Photo Goods

卐

Gururudev Ranade's Photo Enlargement was prepared and presented to the Mandir by us His photoes available with us

Tel : 'CATACHEW'
Phone } Office : 21162
Res : 20271

Gopinath Pundalik Naik
Karamali & Co

General Merchants & Commission Agents,
762, Raviwarpeth, Belgaum.

★

Allied Concerns :

Cramber Industries,
No. 6, Udyambag, BELGAUM
Founders and Manufacturers
of Agricultural Implements.

Phone : 22876

A TRUSTED NAME IN

Terylene, Terywool, Fine
Woolen & Other Cloth

To inspire Your Individualistic Taste

●

STEP IN

Mirajkars

11-12, Church Street, Camp – BELGAUM.

Mysore Rolling Mills Pvt. Ltd.,

Industrial Estate,
Udyambagh,
BELGAUM-590008

Telephone Nos.
22780 & 21042
Grams : "PREGACOY"

●

Regd. Office :-

94, 3rd, Cross,
Gandhi Nagar,
BANGALORE -560009

Telephone Nos.
27041 & 75202
Grams : " CABAGENCY "

" First Indigenous Aluminium Rod Rolling Mill in India, By Continuous Casting & Rolling Process. "

रामदास, तुकाराम व ज्ञानेश्वर

तुकारामांनी अभंग लिहीले. आमचे टायर्स कोणत्याही रस्त्यावर “ अभंग ” आहेत. रामदास समर्थ होते. आमचे टायर्स ओव्हरलोडसाठी “ समर्थ ” आहेत. ज्ञानेश, म्हणजे ज्ञानाचा ईश्वर ! आमचे कारागीर हे कुशल ज्ञानसंपन्न आहेत.

महाराष्ट्रातील सर्व संतांचे आदर्श ठेवून स्वार्थ व परमार्थ साधून ३३ वर्षे आम्ही आपले टायर्स रिमोल्ड करीत आलो आहोत. अशीच संधी नेहमी आम्हाला द्यावी.

भेटा अगर लिहा–

PHADKE

एस्. जी. फडके अॅन्ड सन्स्

खडेबाजार–बेळगांव

With best Compliments from –

M/s. Pai Transport Company

Transport Contractors

M/s. N. S. Pai & Sons

Fleet Owners

M/s. N. S. Pai & Company

Commission Agent

M/s. N. S. Pai Automobiles

I. O. C. Dealers.

Dharwar Road, BELGAUM.

Phone No. : 21227, 21267, 21725. Telg. : Paitruck

M/s. Narcinva Damodar Naik

Main Dealers in Goa

* * *

M/s Tata Engineering & Locomotive Co. Ltd,

Automobile Division,

* * *

Grams : **SWASTIK**

卐

Telephones : Vehicle Sales : 3141
Margao Accounts &
Administration : 3142
Workshop : 3143
Spare Parts : 3144
Margao Depot : 2835

Telegram : ' PHOTOART '
Phone : **21127**

For Your Photographic need
Colour and Black and White

●

Call at :–

G. G. Welling

Photographers & Photographic Dealers
96, Church Street,
CAMP-BELGAUM.

Estd : 1860 *Phone : 20170*

With best compliments from

☆

Hajee Mowlana
Hajee Sajun

✶

THE GUN SHOP
CIGARETTES STORE,
CAMP-BELGAUM.

Office : 20243
Resi. : 20414

With best compliments from :–

卐

M/S. ATMARAM RAGHOBA
PRABHU AJGAONKAR

Salt Merchants & Commission Agents
Raviwar Peth,
BELGAUM.
Authorised Dealers :–
Addison Tools,
Advani Electrodes

Phone : 20624
Grams : " KRISHNASILK "

With best compliments from –

New Shri Krishna
Weaving Mills

●

Manufacturers of SILK &
ARTSILK SAREES

56, Madhawpur, VADGAON,
(Belgaum)

ॐ

Pathway to God

(A Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. VIII | JUNE 1974 | No. 2

एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥

God is one. He is hidden in all beings. He is omnipresent. He is the inner spirit of all beings. He is the master of all actions. He is the support of all beings. He is the wise witness. He is absolute and beyond all qualities.

Editorial Notes

Now-a-days we hear a lot of criticism from the people. They point out that inflation is growing in our country. Government has been unable to restrict deficit financing. Prices of commodities in the market are rising day by day. Some articles have disappeared while many others are in short supply. The parallel economy of black money is not only obstructing economic development, it is also damaging the moral fibre of our society.

People have other complaints too. They say that corruption from the top to the bottom has become the order of the day. Casteism, groupism, nepotism, parochialism and favouritism in general have become almost an uncurable malady. Unemployment problem has become very acute and the signs of frustration are evident everywhere.

To give a vent to their dissatisfaction people hold meetings and make demonstrations; they shout angry slogans and organise 'gheraos;' they burn buses, smash railway-carriages, loot shops and reduce public property to ashes.

The conditions existing in our country do disturb our minds. But are strikes and 'bundhs' going to solve our problem? It is true that our country is passing through a terrible crisis. How are we going to avert this crisis?

There can be a two-fold solution to our problems—1) inculcating into the minds of our people the spiritual value of life as taught by our saints and 2) developing in them intense patriotism.

Immorality, which is said to be rampant in our country at present, may perhaps be due to the so-called secularism which is supposed to exist in our country to-day. The malady can be cured by stressing the need for following the pathway to God pointed out by our seers and savants. The goal of human life is neither the amassing of wealth, nor the securing of power, nor even the enjoyment of various pleasures. Moreover, it is not money which brings happiness. Happiness is caused by the merit *(puṇya)* of a man, while suffering is the result of sin *(pāpa)*. The goal of life is the attainment of God which is possible only through a good, moral and devoted life. When a man understands this, he is sure to desist from corruption and violence.

People who do not have the aptitude for spiritual life and have a more practical bent of mind can certainly appreciate the need for intense patriotism. We can arouse patriotism in our countrymen by teaching them how our Bharat was the greatest nation among countries on the surface of this earth. We were far advanced not only in religion and philosophy but also in various fields of knowledge such as phonetics and literature, mathematics and astronomy, medicine and surgery, physics and architecture, chemistry and metallurgy, polity and administration, erotics and fine arts such as music, painting and sculpture. A person inspired by patriotism would be prepared for any sacrifice. Being enthused by the examples of revolutionaries and patriots, who dedicated the whole of their life for the uplift of this country, he would be ready to put in immense effort. Intense patriotism would give him the incentive for unselfish service. His only motive would be to make our country a first-rate nation in the world again.

A large band of spirited and united young men inspired by patriotism to lead a dedicated life for all-sided development of our society will shake the corrupt powers that be Moral life will percolate to the lowest strata of our society ; profiteering, corruption and vested interests will hardly find any scope and then prosperity will no longer belong to the distant future.

Hence we can say with certitude that this two-fold path of spirituality and patriotism is the only panacea for all the ills of our present day life.

——×——

Shri V. G. Jamkhandi (M. A., LL. B.), who was the Chairman of the Editorial Committee of Pathway to God, is no more. He was the guiding spirit for us all. He was a very sincere devotee of Gurudeva Ranade and spared no pains to make the activities of Gurudeva Mandir successful.

When Gurudeva Ranade used to visit Dharwar to deliver lectures on the 'Mysticism in Kannada Literature' under the auspices of the Karnatak University, he used to stay at the place of Shri V. G. Jamkhandi who made arrangements for the stay of the Sādhakas also. They numbered not less than a hundred.

Recently he used to hold in his house a number of informal meetings which were attended by Padmashri Dr. D. R. Bendre, Dr. K. Krishnamoorthy and some other scholars Lively and fruitful discussion on the Bhagavadgita and various aspects of philosophy and religion used to take place.

Such a great personality has departed from us for ever.
May his soul rest in peace.

B. R. M.

The readers are aware that the cost of paper has almost doubled during this year and the printing charges also have increased considerably. Still the annual subscription of Pathway to God remains the same We request our subscribers to help us by each enrolling one new subscriber.

—— x ——

NAMA-YOGA

(Yoga of Divine Name)

(Extracts from the Letters of Sri Bhausaheb Maharaj)
Selected, classified and translated

By
Sri. M. S. Deshpande.

(Continued)

(26)
Need of Forgiveness and Benevolence.

Dharma - Duty is mainly two-fold-worldly and Spiritual. Even worldly duty is not observed at present. What to speak of spiritual duty? People care for their body only, and observe their duties about them alone. But no-where do we find the presence of genuine Swadharma. In this worldly duty, forgiveness plays an important part-has got a high status. We should not mind how others behave with us. We should not care for their ill-treatment given to us. We should readily forgive them and make them happy. The creditor should relieve the misery of his debtor from which he is suffering as a result of his evil desires (and mis-deeds), by extending proper help to him in his calamity. This is his proper duty. Likewise, the father should forgive his son and the teacher, his disciple, even though they commit thousands of sins. It is the duty of the elders to make their sons and disciples happy, by lending them their own high status. If they are engaged in performing this duty, their mind would be engaged in making others happy. Hence they will naturally be indifferent about their personal gain or loss. They will pay particular attention to their Swadharma-special duty of benevolence only. Hence such persons achieve greatness and blessedness in life.

How can greatness and blessedness be attained without wearing away ourselves? People don't care to observe even such worldly Dharma. How can they then, understand the spiritual Dharma of Self-realisation? It would never be understood even if they perform sacrifices etc. as well as austere penance in the form of mortification of the flesh. It can only be attained through instructions from the Guru. No Self-knowledge is possible without the initiation by a realised Sadguru. (P. 30)

In the worldly life, no person behaves in a manner conducive to the happiness of other people. His whole attention is focussed merely on his own personal gain and loss. This is not good. But this is not a matter to be told or taught by others. It is to be realised only by himself. Really few persons are there who behave with discretion by taking into consideration the circumstances of time and place. Their want of discretion involves them into the snare of delusion (Maya). Caught in it they are subjected to a good deal of suffering. If we impart happiness and respect to others, we will get the same in return from others as well, as a result of which we will be happy. Hence, when we find others behaving badly with us, we must regard it as a result of our own mistakes-defects. We are ourselves responsible for the justice or injustice done to us. We should not lay the blame upon others-find fault with others and justify our own conduct by considering ourselves to be true and good. This is the sign of Tamas-ignorance. But a person considers it as the sign of knowledge and wisdom, doggedly sticks to it and continues to maintain the same behaviour. One cannot help behaving like that For, "how can these greedy fellows, deluded by the Maya, realise the glory of the goodness born of devotion to the Guru? None but the devotees can realise the nature of the mental poise of the Saints. (P. 229)

(27)

Forgiveness, Compassion & Peace would Grant Bliss.

In both wordly as well as spiritual life, the Lord has granted some of His power to man. Hence, he must entertain forgiveness, compassion and peace in his wordly pursuits. Likewise, he must exhibit them in spiritual life as well. For, the Lord does not possess either greatness or smallness. He is neither great nor small. He is entirely dependent upon His devotees for them. His greatness or littleness is realised by people, by observing the behaviour of His devotees. Hence the devotees ought to express forgiveness in their behaviour, both in the worldly as well as spiritual life. Even an iota of forgiveness would lend intense delight to both worldly and spiritual life. Jayadeva courageously forgave, and received universal applause and glory. Therefore, constant acts of forgiveness, would result in satisfaction, delight and glory, in both the paths. These virtues would lend a fillip to the Path of Knowledge as well. The exhibition of forgiveness, compassion and peace, in the behaviour of devotees would inspire people to worship the Lord with reverential devotion. Realised saints also are endowed with these virtues. King Janaka is a standing example of this. What a supreme forgiveness and compassion, did he possess? What a superb peace did he enjoy? It is simply ineffable. This is why his fame has been resounding even to this day. Hence a seeker of the Path of Knowledge should necessarily develop these virtues. (PP.106-107.)

(28)

We should live in the Maya untouched like a Lotus Leaf.

Man desires that the Lord should not throw him-entangle him in the meshes of Maya. But it is futile to entertain this desire. Even the Lord Himself incarnates in the Maya, carries on- displays His sport in it. How, then, can we be freed from Maya? When we are residing in the domain of Maya, we should develop devotion for the Lord, by remaining unaffected by Maya. Maya, then, could not affect us. We should learn to participate in the sport of the Lord, in the maya of the Lord,like the Lord Himself. Never should we forget that Maya belongs to the Lord Himself. Then we won't be troubled by Maya. (P. 24)

—x—

Fragrant Flowers from the Spiritual Garden

of

Sri Gurudev Dr. Ranade

Garnered

By

" A Florist "

(4) Name Divine

1. Name is a symbol that carries with it Divine Power.
2. Name is Divinity in posse.
3. From the point of view of science a Name might have the highest potentiality of spiritual energy and – another which has no such potentiality. The first kind of Name would be the real atom–bomb of spiritual experience.
4. A name that sprouts and a name that does not sprout into form,– into spiritual experience.
5. The Name on the tongue lights up both inside and outside.
6. The Name can transmute a sinner into a Saint.
7. The Name alone is capable of conferring Immortality.
8. There is a celestial Name which unfolds itself to our auditory sense at the height of meditation. That Name is Ajar and Amara.
9. By the Name of God are all our difficulties dispelled, and all our calamities swept away.
10. It puts an end to all the misery of the world.

—×—

A Synthesis of

The Views of Ranade & Western Philosophers

On

The Traditional Proofs of God's Existence.

By

S. K. Gupta

Reader in Philosophy M. P. C. College,
Baripada. (Orissa)

The existence of God is rather to be realised than proved. In all ages man did realise God. The proofs are adduced in support of such realisation. Says William James- "The unreasoned and immediate assurance is the deep thing in us, the reasoned argument is but a surface exhibition. Instinct leads, intelligence does but follow."*[1] Galloway affirms the same in his statement " their (proofs of the existence of God) ostensible function has rather been to confirm religious belief than to create it."[2] The Indian attitude is the same. Shankara and other Vedantins believed in God on scriptural authority. Subsequently reasonings were put forward in support of the belief. Faith in God is engrained in man. That is human nature. To deny God is unnatural. This natural faith in God is accentuated by intuition. Poets have greater capacity for intuition than the common man. They find in nature God's handiwork. A beautiful flower on a natural scenery is manifestation of Divinity. Poets have the eye for it. Mystics can see more of God in the world than mere poets. In them the natural faith in God is still more accentuated. They are the persons who ultimately can have direct realisation of God. Faith in God can be developed infinitely through regular yogic practice. Such faith is not anti-national.

---

*1) The Varieties of Religious experience by William James.- P.-13.

2) The Philosophy of Religion by Galloway P.-38.

Reason comes forward to support such natural faith. By itself reason is not adequate to prove God's existence. Starting from facts of the world as premises to arrive at the existence of God as conclusion is fallacious. As Galloway says here we put more in the conclusion than what can be logically justified by the premises.[1] Proofs of the existence of God judged strictly by the rules of Logic, do not carry conviction. When based on faith in mystical realisation they have utmost religious value.

Ontological Argument

Let us examine the ontological Argument. Anslem argues "God is a Being than which a greater cannot be conceived; but an idea which existed only in thought would not be so great as one which existed in reality as well as in thought; therefore God must be necessarily existing."[2] Against this argument Kant argued that the idea of a perfect being entails the idea of his existence which is not real existence. Descartes puts the argument like this : "that the very notion of God, the most perfect Being, carries existence as necessarily with it as the idea of a triangle carries with it the equality of the sum of its angles to two right angles."[3] The same attack of Kant holds good here as well. From the idea of God as the most perfect the idea of existence follows necessarily. This is not real existence. Existence is not part of the content of an idea. Hegel's ontological Argument is as follows : "God expressly has to be what can only be thought as existing. His notion involves being".... "Certainly it would be strange if, the notion, the very inmost of mind, if even the 'Ego' or above all the concrete totality we call God, were not rich enough to include so poor a category as being, the very poorest and the most abstract of all." With Hegel the idea of God is different from the idea of one hundred dollars or idea of any finite object. In God, thought and reality are identical. In other words in God, thought is realised as being. Now such realisation is necessarily mystical. In the empirical world such an experience does not occur. It is to be noticed here that Hegel refers to God as "the very inmost of mind" and then" the concrete totality." This is a positive mystical experience.

---

1) The Philosophy of Religion by Galloway. P-381

2) Ibid P. 382.

3) Ibid P. 382.

According to Ranade when God is realised He is experienced within as well as outside. Self is realised as God and then the same God is seen in all objects. The same idea occurs in the Gita.

Sarbabhutastha atmanam sarbabhutani cha atmani
Iksate yogajuktatma sarbatra samadarsanah VI. 29.

Self is seen in all objects and all objects are seen in Self by the Yogi. Everywhere the same God is seen. Hegel's dialectical movement of thought from thesis to antithesis and rising to synthesis ultimately ending in the highest synthesis-God, has mystical significance. Thought has immediacy. This ... immediacy is felt partially at each synthesis of thesis and antithesis. At the highest synthesis-God, there is complete immediacy. At that level thinking is at once being. This is the level where sat and chit are experienced as one. The rational is found to be real.

The Ontological Argument according to Ranade is psychological approach to ultimate Reality. We start here from within. We concentrate on Self. When there is self-realisation there is God-realisation. Self is perceived as pure consciousness which has existence. Ranade calls it self-consciousness. Taittiriya Upanishad asserts "The Absolute is existence, consciousness and Infinity". Realisation of such consciousness is self-consciousness which is also Existence. The mystical realisation of Self is simultaneous realisation of its Existence. He who knows God becomes God. " Thought and Reality" in terms of Hegel are here identical. According to Aitareya Upanishad Self-consciousness is the ultimate existence. All worldly realities (existences) are rooted in self-consciousness. Identification of consciousness (or self-consciousness) and Existence is the Ontological Argument. To put in the words of Ranade "God to them (Upanishadic Philosophers) is not God unless He is identical with self-consciousness. Existence is not Existence if it does not mean self-consciousness. Reality is not reality if it does not express throughout its structure the marks of pure self-consciousness".

John Caird's view of the Ontological Argument is very similar. In his Philosophy of Religion he states: " the true meaning of the Ontological proof is this, that as spiritual beings our whole conscious life is based on a universal consciousness, an Absolute Spiritual life which is not a mere subjective notion or conception, but which carries with it proof of its necessary existence or reality".[1] Here the fact, that our conscious life is based on a universal self-consciousness which necessarily exists, is a matter of mystical realisation. It is self realisation in terms of Ranade.

Cosmological Argument

From the world as an effect thought moves on to God as the cause. Logically it is unwarranted as there is more in the conclusion than what can be justified by the premise. From a finite effect a finite cause can be inferred but not an Infinite all powerful being. John Caird says " its (Cosmological Argument) truth and significance consists in this, that it is the first step of the movement by which according to the secret logic of religion, thought advances to a higher and richer idea".[2] He further adds that the very consciousness of the finite, implies some awareness of the infinite. When we say this is finite we are aware of what is not finite than what is Infinite. Only when there is some idea of Infinite, that finite can be adjudged as so. In the words of Caird " If we are wholly finite we should never be conscious of our finitude.[3]" Now the idea of Infinite can be negative and also positive content. The positive idea of Infinite is that which is complete, self-sufficient and from which the finite world arises. We enter here into the arena of Mysticism. Thought is not adequate to grasp the positive Infinite. In self-realisation which is a mystical experience we realise what is real Infinite. The Upanishadic conception of Infinite is that from which the world originates, by which it lives and into which it is finally absorbed (tajjalan) As Ranade points out God is conceived in the Upanishads as the source of all power and energy in the world. God is infinite " unmanifest Power which lies at the back of the so called manifest powers of nature and mind and which must therefore be understood as the primary reality".[4] The forces of Nature are only partial manifestations

---

1) Philosophy of Religion by J, Caird. P-150

2) Ibid P.131

3) Ibid P -128.

4) A Constructive Suivey of Upanishadic Philosophy by R. D. Ranade. P.-187.

of the infinite power of the Absolute. Not only physical powers but also mental powers are manifestations of God.

Teleological Argument

Teleology may mean either design or order in nature. Ranade makes such a distinction " Those who believe in personal God believe in design. Those who believe in an impersonal Absolute believe only in Order".[1] From a beautiful workmanship such as a wonderful flower we may infer a personal God, external to the object expressing design. From harmonious relationship or order among objects of nature, for example the sun, the moon, the earth and other heavenly bodies an impersonal immanent Absolute may be inferred. In the Upanishads it is stated that the sun,the moon and other heavenly bodies remain in their position, due to the command of God. Seasons following one another in regular order exemplifies an order in time. The Absolute keeps the world in order "preventing it from rocking to and fro at the slightest gust of chance."

The traditional teleological argument as we get in Western Philosophy is argument from design. From design observed in nature a designer is inferred. Against such argument Kant's criticism holds good. He remarked: " All that the argument from design can possibly prove is an architect of the world, who is very much limited by the adaptability of materials in which he works ". Such a God cannot be regarded as all powerful. He is limited by His materials. He has to overcome intractability of matter. The conception of immanent teleology, as we get in Ranade's philosophy, is free from this attack The Advaita conception of Brahman pervading the whole universe which is superimposed upon Him exemplifies such immanent teleology. Being immanent God maintains order in the world. The world show which proceeds from Brahman's magical power or Maya, is orderly. Brahman is not only the cause of the world but also preserves the world in order. J. Caird in his Philosophy of Religion, gives us a similar kind of teleology.[2] Instead of taking particular examples of design in nature, he takes the world as a

---

1) A Constructive Survey of Upanishadic Philosophy P.–189.

2) Philosophy of Religion P. 139

whole He conceives of the world as " one vast self-consistent system, one organic whole, one self-evolving self-realising idea, infusing the lucidity of reason into all things, potentially present in the lowest order of existence, slowly advancing itself, without cleft or arbitrary leap, from lower to higher." God is here depicted as functioning teleologically from within the world. Both the teleological and cosmological arguments start with the world and arrive at God as its source. God is the power behind the world and such a power works orderly or systematically. Ranade calls it the cosmological approach to Ultimate Reality.

Moral Argument

After severe criticism of the three traditional proofs, Kant puts forward his Moral Argument to prove God's Existence. Our moral nature demands that the Highest Good of man be realised. The Summum Bonum or the Highest Good contains two elements-virtue and happiness. Virtue is the state of fulfilment of all our duties which is accompanied by a sense of satisfaction or happiness. If a virtuous person be unhappy, virtue loses its significance. God guarantees the union of virtue and happiness and makes realisation of the Highest Good possible.

The Moral Argument of Kant is an advancement over the three traditional proofs. Intellect alone is not adequate to grasp the Ultimate Reality or demonstrate its existence. The higher values of life provide a greater justification of the existence of God. The moral value, the sense of duty makes us feel somehow the existence of a Sublime Reality which makes morality significant. It is rather a matter of feeling than argument. This is a step towards mystical realisation of God-the highest value.

Ranade in his book " The Bhagvadgita as a Philosophy of God-realisation "[1] writes that certain manuscripts of Kant were published after his death by Erich Adickes in 1920 wherein Kant indicates that even his Moral Argument is not adequate to prove God's existence. His existence is a matter of direct realisation. Such realisation can occur if the Categorical Imperative be strictly followed. The Categorical Impera-

---

1) The Bhagvadgita as a Philosophy of God-realisation by R. D. Ranade. P-194.

tive issues from God and therefore can lead us to God. When God is realised He is felt within us. " He is immanent in human spirit."[1] With further mystical advancement, God is realised to be " not merely in him (man) but about him and over him". Kant's mysticism is a corroboration of Ranade's mystical experience. Ranade in his famous books, Maharastra Mysticism and Pathway to God in Hindi Literature has shown that when God is realised He is first experienced within. Thereafter the same God is experienced all around. He is in the front. He is behind. He is to the right. He is also on the left side. He is above as well as below. Mystics all over the world have similar experience. Kant goes further. He writes that at last the realisation comes "I AS MAN, AM MYSELF THIS BEING." This is Sankara's mysticism. Ranade calls it Identitate Philosophy. The Gita contains the same idea. After having attained the companionship of God, ultimately the devotee merges in Him.

Bhaktya mam abhijanati jabanyaschasmi tatvatah
Tato mam tatvato jnatva bisate tadanantaram
XVIII.-55.

Through devotion the devotee comes to know my real nature and thereafter he merges in me.

—×—

Nama is a symbol that carries with it Divine power. And *Nema* (meditation) is the process of identification with the Infinite. If we have got this aeroplane, we may rise to any height. The grace that would descend on account of our *Nama-Smarana* (meditation on name) would accelerate our progress.

– *R. D. Ranade*

---

1) Ibid P. - 296.

Shri Siddhacharitra and Swami Swarupananda

(a brief introduction)

By
Prof. D. R. Page, M.A.
R. P. D. College, Belgaum

Recently a ‘Pothi’ Siddhacharitra composed in the late decades of 19th Century has been published. It has attracted the attention and admiration of a large number of people with a religious and spiritual bent of mind. Like the celebrated ‘Gurucharitra’ this work also has come to be regarded as a ‘Holy Book,’ capable of’ ‘ conferring grace ’ (Varada) on those who read and worship it with unadulterated reverence. I propose to attempt here a sort of homage to it as well as the sponsors of its publication, ‘Swami Swarupananda Seva Mandal,’ in a mood of gratitude though I have absolutely no claims to having been in direct touch with the divine tradition.

It is a work in forty chapters (अध्याय) written in Marathi, narrating within its scope miraculous events in the lives of the Eleven Siddhas from Shri Adinath to Shri Ramachandra Maharaj Tikotekar, Adinath, Machhendranath, Gorakhnath, Gahininath, Nivṛttinath. Jnananath, Chudamaninath, Gunduray, Ramachandra Maharaj of Nagpur, Mahadev-baba, and Ramchandramaharaj Tikotekar are the eleven Siddhas that constitute an unbroken chain of Poorna-Avataras who lived and preached the immutable doctrine of the Nath cult viz Soham-Bodha (the faith that He is me). Several legends have been recounted which accredit the Siddhas with supernatural powers, calculated to lift up the souls in despair to a realisation that knocks out their mistaken involvement in the temporal joys and sorrows. The Siddhas themselves are embodiments of absolute Vairagya (Dispassion), Guru-bhakti (surrender to the spiritual Master) and Yogabhyasa (Yogic exercise). By virtue of this triple acquisition they can switch on and off almost at will, the pageant of the visual world or any part thereof. However the work is not just a bundle of such narratives majestic in conception and grand in execution. A strong undercurrent of metaphysical, as well as physical postulate runs through the whole work.

That postulate is the fundamental identity of Brahma (the Universal Being) and Pinda (the Individual Being). For human beings, the way to this vision is the Yoga-a special technique that can be gradually learnt and mastered But once it is mastered, however complicated the process, there is no room for scepticism-there is no room for any kind of discomfort or imperfection. And above all, it is not merely a psychic projection, it is a radical transformation of the being with observable tele-kinetic potentialities A proper initiation (दीक्षा) is a pre-requisite. And the followers of the tradition aver that Shri Swami Swarupanada of Pawas (District-Ratnagiri-Maharashtra State) is a living descendant of the tradition competent to induct the secret of the method into an ardent ' Sadhaka ' (disciple).

Predictably, there is room for a modern mind imbued with a spirit of rational scientific inquiry, to question certain facts stated in the work. And of course, questions can arise as to whether the doctrine does really make a mockery of the laws of Nature. But in my opinion, it is more a matter for intuitive perception or experimentation on a scale one might choose rather than dubbing it outright as superstition.

The Nath cult is nothing new to the Indians. The descendants of this cult have been spread all over India and they are identified popularly as ' Jogis ' (Yogins) or ' Kan-phate' (The split-eared Sadhus)-a nomadic tribe, the wanderers with a mission. The distinctive features of their uniform are ' Shailee,' ' Shingi, ' ' Chimta ' (pair of tongs), Vibhuti, Dhuni, Allakh, Jata and Digambar state. The Nine Nathas (Nav-Nath) are however known fairly well with variations of tradition and different branches in the different parts of India. There are also works like ' Nav Nath Charitra ' which are cherished by the believers as sacred trust, often read and worshipped with marvellous effects with regard to cares of physical or mental distress. The present work (S. C.) however traces the succession right down to the 19th century and removes the curtain dropped after an abrupt terminus. Some details of names and places also are mentioned differently. The exclusive novelty of the work lies in its style. Though the language is oldish Marathi, it makes easy reading and the unfolding of the sequence of events in a 'flash back' style linking the 17th Chapter with the 3rd, has a ring of modernity about it. Though accounts of marvels bordering on the supernatural abound, the accent is on a sustained practice of the prescribed yoga together with an unbroken stream flow of the ' Japa ' in such a manner, that it does not compel an outright disengagement (योगो नञ्चि वियोग) from wordly routine; on the contrary a commanding abstraction is reached by virtue of which one's own life as well as one's environment is gradually metamorphosed slowly and steadily though imperceptibly.

Swami Swarupananda who has brought to light this work has lived life in a manner that shows clearly his pre-destined obligation to the mission Ratnagiri is a District place in the South Konkan of Maharashtra, and Pawas, now almost a shrine for pilgrims, is about twenty kilometres away from it on the coast and can be reached by special buses running frequently from Ratnagiri. Known to all in his early life by the name Ramchandra Godbole,he was born at Pawas on Margashirsha Vadya Dwadashi of Saka 1825 (i. e. 15th December, 1903). Very early in childhood he developed a craving for a vision of God, probably under the influence of a deeply religious atmosphere at home. But that craving remained unfulfilled for a long time. In 1919, he was admitted by his brother to the Aryan Education Society's High School in Bombay for further studies, where religious instruction was imparted with particular zeal. Along with an extensive study of Sanskrit, he was introduced to Dnyaneshwari here by his teacher. The passing away of Lokamanya Tilak in August 1920 and the non-cooperation movement launched by Mahatma Gandhi in 1921 attracted his attention to socio-political duty. Appa, as he was called fondly then, took to the use of Khadi dress and returned to Pawas, his mind filled with the thoughts of patriotic service. Soon he started at Pawas, a ' Swavalamban Ashram, ' a school for self dependence. His mind, however was still wavering between the two antithetical pursuits-politics and Adhyatma (spiritual way). Shortly, Appa was summoned to Bombay by one of his uncles who knew the real bent of his mind,and thus App was laid at the feet of Babamaharaj alias Ganeshnath, who formally blessed him and passed on the magic key to spiritual transformation, the ' Soham ' japa. His mind was trying to reconcile to the blend of social service and Adhyatma. The Ashram was growing apace. He was visiting nearby localities and gaining reputation. But by 1927 the strength of the Ashram started dwindling and the Ashram had to be closed. Later he worked in a press in poona for livelihood but his service to the people continued unabated. His trips to the Guru were also gradually enriching him,spiritually. his intimate association with the ' Satyagraha' movement was giving an additional dimension to his inner progress. Easy chair politics and airconditioned Adhyatma was not the way Appa ever thought of going. As a result he started frequently experiencing brief periods of trance.Fines for political activity,arrests and an ineffable relief during dialogues with the Guru on spiritual matters sharpened the whole spectrum of his sensibilities but communion with the divine spirit was the one that was gaining an upper hand. After release from prison he once visited Baba maharaj and presented him with a composition of devotional poetry. It must have been a charmed moment for, on this occasion the Guru finally proclaimed him to have reached maturity which he commemorated by bestowing upon him the title ' Swami Swarupananda ' and wishing him ' godspeed ' in his mission of spreading ' the Gospel '.

On his way back to Ratnagiri from Poona, the young Swamiji was still dreaming of a life which would be a happy blend of disinterested householder (Grihastha) and a saint. But he had to cross yet another hurdle–the tie of marriage and love. The oscillations between an involvement essentially human and a commitment to the compelling urge intrinsically supra–human were however brought to a stand-still during an illness in 1934 which was a pure godsend. All the storm, all the tug of war that had been distracting him, strangling him, hitherto was then no more. The prolonged illness snapped whatever ties to mundane affairs might have still lingered. The journey through the Realm of divine Light commenced without snags thereafter. The Swami was also granted by the God Vishnu, 'a darshan' in all His majestic splendour. Now there were no bedevilling questions and no handicaps either. Days after days were spent in rendering divine aid to the needy ones in direct response to the sanctions of the God who was ever abiding in him. A book 'Bhavartha Geeta' and several other writings sprang forth in course of time. A large circle of believers automatically cushioned around and the mission till this date has been in progress with an odour of sustained sanctity. The sublime peace exhaled by the mere presence of the Saint would silence all queries of miracles should there be any. Where there is no duality, who would ask for what ?

It is difficult to say which would be more rewarding–an abiding faith in the Swamiji or in the holy work 'Siddha-Charitra'-the traditional background of him. ●

—×—

"It was traditionally supposed that one who died at Maghar was born as an ass in his next birth. "By all means, then" said Kabir, "Let me die at Maghar, for I know that I have no future birth for me, far less that of an ass." A man who leads a sinful life, says kabir, even if he dies at Benares, cannot be saved. On the other hand, a virtuous man, though he died at Maghar, might escape the clutches of death."

-Pathway to God (H.L.)

● **Based on a Marathi article in Deepalaxmi, May, 1969**

Glimpses of Shri Gurudev Ranade
&
Shri Amburav Maharaj

I *

Nectar on the tongue

Shri Govindabuva Marathe, an earnest follower of the Rāmadāsa Sampradāya, used to stay at Pāvanagada near Kolhapur. He once wrote to me that he had followed the instructions as given in Haṭhayoga Pradīpikā. He had cut his tongue at its root and thus by elongating it, he had inserted it into the nasal cavity at the top of the mouth. This was meant for enjoying the nectar that is said to ooze down from the cerebrum. But he did not get any experience of that nectar. Hence he requested me in the letter to ask Shri. Gurudeva Ranade the reason for his not getting that experience.

I went to Nimbal and read out that letter to Shri Gurudeva in the after-noon sitting. When he heard that Shri. Govindabuvā had cut his tongue at its root, Shri. Gurudeva said, "What horrible practices these people follow!" Later I asked him, "What shall I write to Shri. Govindabuvā ? What is the reply to his query ?" Shri. Gurudeva suddenly replied, "Write to him that the experience of the nectar etc. can be had through Nāma-smaraṇa. It is not necessary to follow such terrible practices as cutting the root of the tongue." Accordingly I wrote to Shri. Govindabuvā. But that was of no avail. A few days later I learnt from an investigating Police Inspector that Shri. Govindabuvā burnt himself to death.

---

* Courtesy: Satsang–December 1970 : Original Marathi translated by Dr. B. R. Modak–

Shri Jñāneśvara has poined out in the sixth *adhyāya* of his great commentary on the Gita that the experience of nectar etc. can be had through Nāma-smarana. He has referred to it in the ninth *adhāya* also. Shri Gurudeva Ranade has described at length the experience of the ' mellifluous fluid ' through the words of Saint Kabir in his book ***Pathway to God in Hindi Literature.*** Śri Tukārāma had the same experience as can be known from his *abhanga* :-

नाम घेता मन निवे । जिव्हे अमृतचि स्त्रवे ।।

(The mind becomes quiet when one repeats the Name, and nectar flows on the tongue.)

It need not be added that such was the experience of Shri Gurudeva also. He wrote only what he had actually experienced. He followed the precept that speech without experience is of no use. He considered it a sin to speak without actual experience. He incidentally expressed in the presence of me and others, who were close to him, that he has never written in his book any thing that he has not himself experienced. Shri Gurudeva was a living example of *amānitva* (pridelessness . Hence he never wrote that his experience was such and such. He always made a constructive survey of Realisation in his works by quoting various saints. It should be ever remembered that Shri Gurudeva's writing is his spiritual biography.

Kaka Kankhanis
BIJAPUR.

——×——

II

Gurudev Ranade owned lands in Ramdurg and Gonanagar The Bombay Tenaney Act was to come into force. Under the Act the tenants were to become owners being the tillers.

Mr. Digambarpant Mhaiskar, a disciple of Gurudeo, was managing these lands. He had taken documents from the tenants that they were tilling the lands as servants and not as tenants.

After the Act was promulgated the Manager came to Nimbal along with the cultivaters. They all met Gurudev and narrated the facts.

Gurudeo called Barrister the late Mr. M. P. Anklikar, Mr. S. M. Wali the then Assistant Commissioner, Indi and myself and told us that we should settle the matter in such a way that injustice should not be caused to either the tenants or himself.

The tenants were called in to our room. They admitted that they had given in writing that they would not claim the rights of tenants under the Act and they were willing to cultivate them as servants of the landlord (Gurudev) and should be allowed to cultivate them in future also. This was communicated to Gurudeo who told Mr. Mhaiskar to continue the lands to be cultivated by them in future.

They then went back to their place and after a week or so wrote a letter to Gurudeo as fallows:

" Though we had agreed to continue as your servants " and cultivate your lands, we are sorry to inform you that our sons and other members of our family are not agreeable to the arrangement.

Gurudeo then told Mr. M. P. Anklikar and myself to take such steps as were suitable. We both went to Ramdurg and filed applications to get them evicted.

The matter came up for hearing. The tenants would come up to the Court building and would not enter the court-room to adduce their evidence.

After giving them three chances the Mamlatdar (Tahsildar) recorded evidence on behalf of applicant (Gurudeo) and examining the documentary and oral evidence, gave his verdict in favour of the applicant (Gurudeo).

They then went in appeal to the Revenue Assistant Commissioner who rejected the same.

Also their revision petition to the Revenue Appellate Tribunal and the Writ to the High Court were summarily dismissed.

On receipt of the certified copies of these decisions Gurudeo sent for me and asked me to read them. I then started reading first the decision of the Mamlatdar and began reading the names of the parties. When the names of the cultivators were read they were described as "Opponents" and hearing this word he asked me to stop and took exception to the word "Opponent" which according to him was jarring. I explained to him that the Act itself describes the parties as such. He then said "I have no opponents and these people are not my opponents." All my efforts to convince him that the words were used in the Court language were of no avail and he did not agree and walked into his room and sat for a long meditation.

It then occurred to me when Gods Shri-Ramachandra and Shri-Krishna had their opponents in Ravana and Kamsa why did Gurudeo say that he had no opponents? I could not ask him to get my doubts clarified as he hurriedly left the place to his room and sat for meditation.

In course of time my doubts were cleared when I came across

।। समोऽहं सर्वं भूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

verse No. 29 in 9th chapter of the Bhagavad-Geeta and also the verse

देवानां दानवानां च सामान्यमसि दैवतं ।

of Mahapurasha Vidya Stotra which means 'I have no friends nor foes' and 'You are equal to both Devas and Danavas' etc.,

I was convinced of his greatness and that he was a God-realised Guru.

– S. D. Dabade
BANGALORE

——×——

II

How Guru appeared and came into my life :-

As I went through various articles, in the series of the Bhawans Journal, – " How God came into my life, " I was often tempted to write about my own experience-humble but very significant experience-an experience that has become the staff in my journey of life,the main source of inspiration and guiding factor in my life.

I am reminded of such an event in the life of Shri Ramakrishna Paramahansa, who enjoyed the bliss of spiritual experiences to the highest extent possible. He was intoxicated by the bliss of spiritual experience to such an extent that he could not hold it for himself alone, and within himself. So he went to the terrace of the Kali Temple and cried aloud " Oh my disciples, come from all quarters of the world. Where are you ? Why do you delay ? The mother wants me to bless you, to liberate you, and this is to be done for the emancipation of the world ! " Then followed a train of people-men and women, yogis and bhaktas, the educated and the uneducated, the advanced and the non-advanced, in short, those, who were bound to be his disciples. He could recognise every one that went to him for initiation and emancipation. For he had an idea of it already in advance. How Swami Vivekanand was moved by the overwhelming kindness of this great Shri. Ramakrishna, at the very first meeting, is well known to all, who have read or heard about Shri Swami Vivekanand. Such an overwhelming kindness by my Guru has been my great good fortune. The account that follows is in the least exaggerated.

I had the great good fortune of being a pupil of Philosophy at the feet of Shri Gurudev R. D. Ranade, the great Philosopher-Scholar-Saint, at the Sangli College. I am still thrilled, whenever I am reminded of his lectures in the college classes, on The existence of God-a Delphic oracle. His great scholarship and insight into the spiritual realisations, are too wellknown to the educated world, to be reminded here. But being too young then, most often the lectures were above my head. But the impressions of his lectures are too deep to be forgotten. They have remained as rich treasure in my brain. But then Shri Rambhau Ranade was nothing more than a professor, a professor of great scholarship and wonderful insight into the mysteries of philosophic problems. I had no idea then, that this very frail figure had at its back and source the great ocean of divinity.

He was then carrying on "Sadhana" and was not a recognised Guru of any soul.

I happened to see him and come in contact with him for a period of few hours only, after a lapse of years when he happened to come to Jamakhandi – his native place, where the great soul spent his school days. He then asked me to sing a song of Purandar Das, a prominent saint-musician of Karnatak. It was a pleasure for me to recite a song for him. He was then so pleased with my humble performance, that he asked me if I could follow him and stay with him at Nimbal, working as a Secretary for him. But I was then recently married and I had to shoulder the responsibility of four younger brothers who were still to be educated and I was the main staff on which my aged father could lean for support. So I refused the offer and missed a great chance which brought me great repentence in my later life.

Time passed and I forgot everything. In due course of time, I heard that many of the people of Jamakhandi got initiated by the great saint of Nimbal. I observed the lives of those initiated by the great saint of Nimbal. Strange enough there was no practical change in their lives. Moreover, I was deeply conscious of my own failings and weakness which made me to hesitate to approach revered Guru for being personally initiated. Hence I had never entertained the idea of beidg initiated by him.

But they say and indeed : Truth is stranger than fiction.

The previous day of Anant Chaturdashi about an year before he left his mortal coil, he appeared in my half conscious state and said " What ! when are you going to awaken yourself ? You have grown white hair. When would you come to me ? " The tone was quite familiar and full of compassion. He had then a turban on his head, instead of pagadi and the figure that I saw in my half conscious state was much different and changed from the usual appearance of Shri Gurudeo Ranade that I was familiar with. I was set to think of the strange experience (and I consulted one of my intimate friends regarding this). " Was it a simple hallucination of my mind ? Why should He appear in my half conscious state, when I had refused to go to him ? Is it that He is waiting for me to go to him for being blessed ? I mused within myself. The whole day was restless and I consulted one my intimate friends. He put a stop to the restlessness of my mind saying, " Nimbal is not a far away place. Let us go to him (Shri Gurudeo) and see what happens."

Immediately within an hour we started by a car and reached Nimbal on Anant Chaturdashi.

My heart throbbed to approach him.

Lo, when I was taken into His presence, and when I beheld him with my physical eyes, he had a turban on his head and had the same changed features, which I had seen in my half conscious state.

Still more strange he uttered the very words which I had heard in my half conscious state to repeat " What, did you awaken yourself ? You have grown white hair. But good, that you have come at least !

Just imagine what a thrill I might have experienced in His presence, who was ready to bless me, who had made me to run to him so that I might be aroused from poisonous slumber, though late. In short he wanted to save my soul and he did save me. I spent the most blissful days of my life in his holy presence He initiated me and............

This is how Gurudeo appeared and came into my life. Later on I came in closer touch with him. He was all compassion for me. Now I cannot meet him and see him with my physical eyes. But I am now more than convinced that his saving grace is always there. He has shown me the path and now it is for me to travel on the path.

Can we say " The Gracious Guru is always waiting for the disciple to be blessed and saved ?"

V. G. Apsangi
Retired Head Master,
JAMKHANDI

—×—

IV

Looking to my spiritual aptitude, my friend late Shri. Gopalrao Asundi, a classmate of Gurudeva Ranade, advised me to go to Inchageri.

He gave me a letter to be given to Gurudeva. In January 1926, I went to Nimbal and as per the instructions of Shri Gurudeva, proceeded to Inchageri, of course on foot. I met Sadguru Amburao Maharaj alias Baba there. I stayed with him for a few days. I used to sleep on one of the two verandas on either side of the main gate. Sadguru Baba asked me to read Dasabodha, Gita and Manache Shloka. One day Baba said to me " I will not give you Upadesha (Nama)." "Then I will not go back to Dharwar till I get it" – I replied.

One early morning at about 5 a. m. Sadguru Bhausaheb Maharaj came riding on a horse. He got down and tied the horse to a Neem tree there. I got up and bowed down to him. Then he vanished. (This must have been a dream or a vision, for Bhausaheb had left his mortal coil in 1914; but I was supremely happy to see him). At day break, Baba came out of his room and said to me, " Balavantrao, today you saw Sadguru Bhausaheb. So I shall give you the nama." I was astonished to listen to these words. I asked him whether Sadguru Bhausaheb used to ride on a white horse, whether there was a Neem tree in the Ashram and whether the turban of Bhausaheb had printed design on it. Baba replied to all these questions in the affirmative. It was Thursday. I had my bath and bowed down to Baba. He said, "My Sadguru has given you Upadesh (nama). I am only instrumental." Thus Baba was totally free from egoism. I used to give him water for bath, rub his body and pound betel for him. After a few days I brought Baba to Dharwar via Bijapur, Hotgi, Sholapur, Gadag, Kundagol and Hubli having visited the disciples of Baba at those various places.

When we reached Dharwar, we sat in a tanga to go to my place. Baba said to me, " Balvantrao, I have given nama to your wife. Do you know this ?" I replied in the negative. When we reached home, Baba called my wife and asked, " Have you received Upadesha? " " Yes " She replied. " From whom ?" " From yourself ". " Where ". ? " At Belgaum ". " Were you married then ?" " No ".

I was wonderstruck to listen to this conversation. How did Baba know that I was married to a lady to whom he had given Upadesha ? This was indeed beyond my ken !

We once went to the famous Datta temple at Dharwar. While coming out, Baba told me that he could not see anything but clear light in the inner sanctuary. I could not grasp this, as I had not progressed spiritually then Many years later in February 1970 I went to Pavas, a place near Ratnagiri, to meet revered Svarupananda. I introduced myself to him and requested him to permit me to sit in meditation by his side. In the meanwhile revered Svarupananda was in a trance; I came outside and stood there watching him. After half an hour he returned to consciousness, looked at me, called me inside and asked me to sit by his side for half an hour in meditation. I sat there. We were only two in the room After a few minutes my eyes opened by themselves. I could see nothing but clear moon-light; not even the figure of the Swamiji was seen by me. After a few moments I could only see his smiling face. Then I came to know the signficance of what Baba had said previously and could appreciate his spiritual advancement.

It is known that Gurudeva Ranade breathed his last on 6th June 1957. In December 1961, when I was staying at Dharwar, I saw Gurudeva entering my house at dawn. I bowed down to him. He said, " You were complaining that I do not come to you. See, I have come ". He was having an English book in one hand and a twig of Tulashi in the other. He lay down on the cot and started reading loudly. I asked him what he was reading. He called me near and asked, " Do you give talks now-a-days ?" " Yes, occasionally ": I replied. " Don't indulge in such things," he advised, " that creates egoism and becomes an impediment on spiritual path. Meditate regularly with devotion and faith. That alone will bring you bliss." Since then my nema is going on regularly by the grace of Shri Gurudeva. I am quite happy. ●

– B. D. Godbole
BOMBAY

——×——

V

I had only two occasions in my life to have experiences of the grace of Gurudeo Ranade. In 1948 I was to appear at the B. A. examination of the Bombay university with Marathi as my Prinicpal subject

---

● Original Marathi translated in Eglish by Dr. B. R. Modak.

at which श्री रामदास वचनामृत edited by Gurudeo was one of the texts prescribed for one of the seven papers. That book was not available at that time in book-shops at Kolhapur and I was badly in need of it. Late Shri Shankarrao K. Dharmadhikari, my cousin brother, a devotee to Gurudeo Ranade and once a typist to him, was residing at Bijapur at that time. I had been to him occassionally and told him about my difficulty in getting the book. He directed me to visit Nimbal and request for a copy directly to Gurudeo. I did so. When I reached Nimbal, Gurudev was engrossed in meditation and was not available for a couple of hours. I waited for the time and when He came out I bowed to him with a साष्टांग नमस्कार. And to my wonder, He stared at me for about five minutes and said 'असं क्वचित् मिळतं, वाहवा! असं क्वचित् सांपडतं ! (Really it is rare, very rarely found!) And he ordered somebody to give me, on my request, the book I wanted. I did not understand the meaning of what he uttered that time, nor I am able to understand it even today.

Another incident is a unique one according to me. A few years ago (in about 1965-66) I was invited to Jamkhandi by Shri Apte, retired civil judge, to deliver two lectures on Sufism. It must be the month of श्रावण. A series of lectures was arranged by him in the Gurudeo Ranade Mandir. I reached there a day before and was well prepared for the lectures. But from the morning of the day of both the lectures I could not utter even a word because of sore throat inspite of medical help It was certain that the lectures had to be cancelled. But nothing was announced till the time of the lectures and I was ordered by Shri. Apte to occupy the seat on the व्यासपीठ. I did so with a prayer to Shri. Gurudeo Ranade and to my astonishment and of all, I could deliver lectures for continuous two hours for both the days. Before and after the lectures I suffered from the sore throat and could not utter even a word through-out the two days. I think that this was due to the grace of Gurudeo only and nothing else. Shri Apte, Prof. N. G. Deshpande, professor of Marathi in Jamkhandi College at that time, and his wife and many others know this incident perfectly well.

This is what really happened. I have added nothing to this.

Dr. R. V. Chitnis M. A. Ph D.
SANGLI

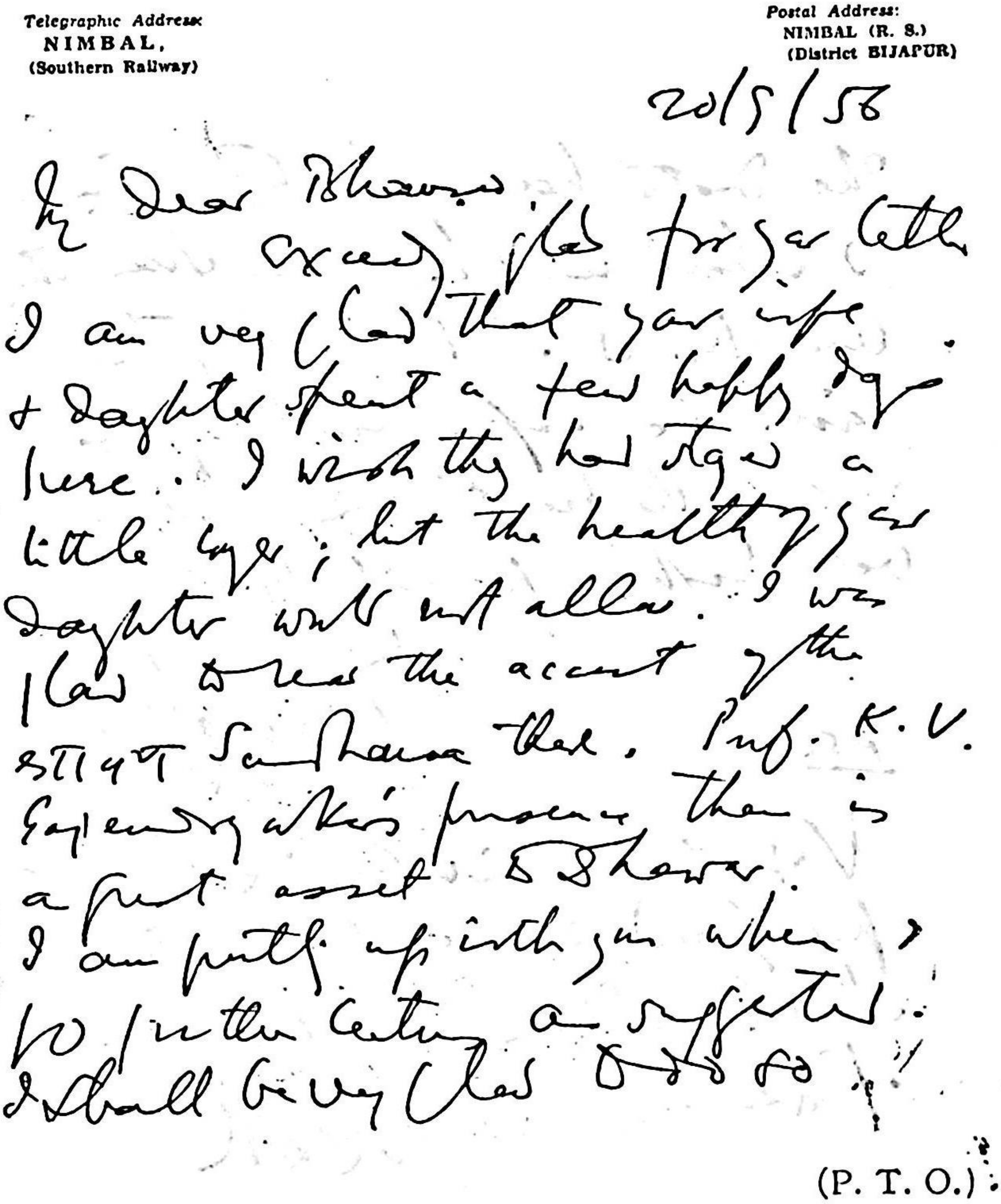
—— x ——

Sri Gurudev Dr. R. D. Ranade

Born
JAMKHANDI
(3-7-1866)

Samadhi:
NIMBAL
6-6-1957

The following letter shows Gurudev Ranade's handwriting; it was addressed to Shri V. G. (Bhaurao) Jamkhandi.



Telegraphic Address:
NIMBAL,
(Southern Railway)

Postal Address:
NIMBAL (R. S.)
(District BIJAPUR)

20/5/58

My Dear Bhaurao,

Received glad for your letter. I am very glad that your wife & daughter spent a few happy days here. I wish they had stayed a little longer; but the health of your daughter would not allow. I was glad to read the account of the आषाढ Saptaha there. Prof. K. V. Gajendragadkar's presence there is a great asset to Bhaurao. I am pretty up with you when I [illegible] in the Centenary a suggestion. I shall be very glad to do so.

(P. T. O.)

The dates have yet to be fixed, & I shall let you know when they are fixed. Probably, they will be before Oct. 10, the end of the first term. With best wishes for all [illegible],

Yours sincerely
RSM

P.S.

Visits to Nim Bagi & Shimoga postponed on account of rains. Shall let you know when fixed.

RSM

Broad's Conception of Philosophy

('Critical' and 'Speculative' Philosophy)

By

Dr. G. N. Kundargi

Chowgule College, Margao : Goa.

According to C. D. Broad under the name of " Philosophy " two very different subjects are included. They are pursued by different methods. They reach different degrees of certainty. He calls them " Critical " and " Speculative " Philosophy.

I. Nature of ' Critical ' & ' Speculative ' Philosophy

Critical philosophy according to Broad has two tasks, namely (1) "to analyse and define the concepts which are used in daily life and in the special sciences"[1] and (2) to take the fundamental propositions" which we uncritically assume in science and in daily life and to subject them to criticism."[2] Examples of concepts in need of philosophical analysis are "number" and "thing"; examples of propositions needing analysis are: "Every change has a cause," "nature obeys uniform laws." Philosophical analysis and analysis as it occurs in the special sciences differ in their subject matter rather than in their methods and there are borderline cases between Philosophical and Scientific Analysis.

Broad states that the task of Speculative Philosophy is to discuss the nature of Reality as a whole, and to consider the position and prospects of men in it. Its business is to take over all aspects of human

---

1) C. D. Broad, "Critical and Speculative Philosophy," in *Contemporary British Philosophy* ("Muirhead Library of Philosophy," J. H. Muirhead, ed.; Allen and Unwin, second impression 1953), p. 83

2) Ibid, p.84

experience, to reflect upon them, and to try to think out a view of Reality as a whole which shall do justice to all of them.

Broad distinguishes two main conceptions of Speculative Philosophy, namly, deductive and non-deductive metaphysics. A system of deductive metaphysics is one in which "important results about the structure of Reality as a whole" are reached "By deductive arguments from self-evident premises."[1] It is thus not its deductive order but the nature of its premises which characterises a deductive system as deductive metaphysics.

In his 1924 paper on : "Critical and Speculative Philosophy" Broad admitted the theoretical possibility of deductive metaphysics, for example, those of Spinoza, Hegel and McTaggart. Even this he denied in his 1947 paper on "Some methods of Speculative Philosophy," his reason being that "the procedure which the example of Euclidean geometry encouraged philosophers to adopt, and the hopes which its spectacular success aroused in them, were based on serious though very natural misunderstandings."

Non-deductive metaphysics, of which Broad gives as examples Whitehead's and Alexander's philosophical works, is the outcome-though not the deductive outcome of " taking over the results of the various sciences, adding to them the results of religious and ethical experiences of mankind, and of reflecting on the whole ."[2] In order to understand the logical nature and function of non-deductive metaphysics it is necessary to ask by what kind of proposition its results are expressed. Broad would seem to have two definite suggestions to make here : (1) A metaphysical system might consist of empirical propositions. (2) All or at least some metaphysical propositions, for example, " Every change has a cause " are postulates. The function of postulates is conceived to be similar to that of Kant's synthetic *apriori* principles.

II. Methods Used in ' Critical ' & ' Speculative ' Philosophy

Broad lays down " two useful general methods " in , Critical

---

1) Ibid, p. 98

2) Broad, *Scientific thought,* P. 20

Philosophy' which he calls the ***Principle of Exceptional Cases*** and the ***Principle of Pickwickian Senses.*** According to the former it is " enormously important " to see how a commonly used concept, the meaning of which is to be clarified, applies to exceptional and abnormal cases. In his ***Preface to Mind and Its Place in Nature*** Broad shows that the data of parapsychology constitute an important field for the application of the ***Principle of Exceptional Cases***

An example of the application outside philosophy of the principle of Pickwickian Senses is the analysis of irrational numbers by certain classes of rational numbers. The principle has, as Broad points out, been carried over by Russell and Whitehead into Philosophy.

Broad finds Synopsis and Synthesis to be specifically characteristic of Speculative Philosophy. Synopsis he describes as " the deliberate viewing together of aspects of human experience which are generally viewed apart, and the endeavour to see how they are interrelated."[1] As an example Broad instances the Synopsis of the phenomena of normal and abnormal visual perception and the corresponding physical, psychological, and physiological facts.

Synthesis has for its purpose to supply "a set of concepts and principles which shall cover satisfactorily all the various regions of fact which are being viewed synoptically."[2]

III. The Relation between 'Critical' & 'Speculative' Philosophy

The legitimate dependence of Critical on Speculative Philosophy seems in Broad's view very slight. The critical philosopher must assume " that our minds are so far in accord with the rest of Reality that by using them carefully and critically we approach nearer to the truth."[3] This assumption, although it perhaps justifies the pursuit of Critical Phi-

---

1) Broad, "Some Methods of Speculative Philosophy," *Proceedings of the Aristotelian Soc. Supp.* XXI (1947),

2) Ibid, p.16

3). Broad, "Critical and Speculative Philosophy " in *Contemporary British Philosophy*, p. 96

losophy, is of no use within it since it does not help us when choosing between alternative, perhaps incompatible, results of our analytical philosophising.

On the contrary, Broad says that Speculative philosophy, if it is to be of any use, must presuppose Critical Philosophy. " It is useless to take over masses of uncriticised detail from the sciences and from the ethical and religious experiences of men. We do not know what they mean or what degree of certainty they possess till they have been clarified and appraised by Critical Philosophy.".[1]

IV Comments

A. Professor Stephan Korner's Objections :

In his article, " Broad on Philosophical Method "[2] Professor Korner argues that Broad fails to distinguish two very different types of analysis :– a) Exhibition–Analysis and b) Replacement–Analysis.

Broad admits that since the days when he first used the expressions ' Critical ' and ' Speculative ' philosophy, and alleged that an essential part of the former is " analysis of concepts," much work has been done in analysing the concepts of analysis, and distinctions have been drawn which he had not recognised.

According to Korner both "exhibition" and "replacement" analysis presuppose "rules which we or others have accepted for the use of signs as concepts." A sign made 'conceptual' by being used by a person in accordance with a certain rule which he accepts, and that a person may habitually conform to rules which he could not formulate. The business of *exhibition* – analysis is to elicit and formulate the *de facto* rules governing the use of certain words, phrases etc., without accepting to criticise those rules, or, if they should be unsatisfactory, to substitute others for them.

---

[1] Broad, Scientific thought, p. 20

[2] Korner, Stephan, "Broad on Philosophical Method" in "*The Philosophy of C. D. Broad*" ed by P. A. Schilpp ('Library of Living Philosophers' series)

Professor Korner points out that often the practice of Analytical Philosophers goes beyond exhibition – analysis. It involves replacement-analysis i.e., the replacement of one set of rules for the use of sign as concept, by another one – a hitherto accepted set by a new set. Not every such replacement is, of course, regarded as an analysis To deserve this title two conditions must be fulfilled. *First*, the analysing concept and the concept analysed must stand in a specific relation to one another, a relation which justifies us in speaking of anlaysis at all. Secondly, the analysed concept must stand in need of replacement. It must have defects from which the analysing concept is free. Some features, such as internal inconsistency or a high degree of ambiguity, are almost always considered defects of concepts.

Korner says that exhibition-analysis leads to contingent propositions, and replacement-analysis to necessary ones.

Broad says that what Korner has in mind is, true, but that it is impotant to understand precisely what that is, and not to confuse it with something else. He explains the position as follows :

It is true that any proposition to the effect that correct users of a language L have no hesitation in applying the ' N ' when and only when the conditions Cl, C2, ..., Cn are fulfilled, is *contingent*. And it is true that any proposition to the effect that conditions C'l, C'2........... ,C'm are a replacement of conditions Cl, C2,........Cn, given that the analysing relation is R, is *necessarily* true or *necessarily* false. But a proposition to the effect that the conditions Cl, C2,......., Cn, are fulfilled in a given case may be either contingent or necessarily true or necessarily false. That will depend on the nature of the subject matter. If, e. g., a particular animal fulfils (or fails to fulfil) the conditions under which an animal would unhesitatingly be called a "bird," that is a *contingent* fact about it. But, if the sum of a certain infinite series in pure mathematics fulfils or (fails to fulfil) the condition under which a number would be unhesitatingly called "transcendental," that is a *necessary* fact about it. If the fulfilment (or the non-fulfilment), in a particular case, of the conditions formulated in an exhibition-analysis is *contingent*, then the fulfilment (or non-fulfilment) of the conditions substituted for them is also *contingent*. And the same would hold with '*necessary*' written for "contingent " in both places in the previous sentence.

We shall turn to Korner's comments concerning *Speculative* Philosophy. Korner objects that Broad does not explicitly formulate the distinction between an indicative metaphysics and a non-indicative metaphysics. He argues that by his account of the methods of Speculative Philosophy and, even more by his account of the methods of Critical Philosophy Broad is committed to the recognition of a regulative Metaphysics, that is to say to the view that same alleged metaphysical principles are rules or regulative propositions.

Broad's reply may be stated as follows: Any treatise on Speculative Philosophy certainly consists of sentences in the indicative, and there is no doubt that most speculative philosophers have thought that most of the indicatives which they wrote or read in such treatises conveyed *factual information*. So one set of questions to be raised is this: Is this a complete mistake ? Are *all* such indicatives really non-informative ?

Suppose that this extreme position were rejected. Suppose it were alleged that some at least of the indicatives in treatises on Speculative philosophy really do state propositions (which the writers accept or reject or are uncertain about), and really do present those propositions to the consideration of those who read such treatises understandingly. Then two kinds of question could be raised, one logical or ontological, and the other epistemological.

The logical or ontological question is this. Is every proposition, stated by those indicatives in treatises on speculative philosophy which are really informative, either *necessarily* true or *necessarily* false? Or are they all *contingent ?* Or are some of one kind, and some of the other kind ?

Broad introduces the epistemological question as follows: If a proposition is *contingent*, the only legitimate ground on which it can be accepted or rejected is *empirical*. If, on the other hand, a proposition is *necessarily true*, it is theoretically possible to have purely *a priori* grounds for accepting it; and, if it is *necessarily* false, it is theoretically possible to have purely *a priori* grounds for rejecting it. But a proposition might in fact be *necessarily* true (if true) and *necessarily* false (if false), and a person might even know that this is so, and yet he might have nothing better than empirical grounds for accepting or rejecting it. (That is the case, e.g., in regard to some propositions in the Theory of Numbers, such as Fermat's "last theorem"). So the epistemological question is this. Supposing (i) that some at least of the indicatives of speculative philosophy are informative, and (ii) that some at least of them state propositions which are necessarily true or necessarily false, has any speculative philosopher produced cogent *apriori* reasons for accepting any of the former or for rejecting any of the latter ?

Broad says that the above questions were certainly not all of them distinctly before his mind when he wrote about the nature of speculative philosophy and its relations to critical philosophy.

B. Professor Robert Patterson's Objection & Broad's reply to it :

In his article : " A critical Account of Broad's Estimate of McTaggart "[1] Professor Robert Lee Patterson objects that Broad has failed to make a satisfactory case against the *Apriori* deductive method in Metaphysics.

Suppose by " a priori " deductive method in philosophy is meant the attempt to infer a set of far reaching and surprising speculative conclusions from a comparatively few premisses, each of which is either found to be self-evident on reflexion or states a very general and obvious empirical fact which no one would be likely to question. Then, Broad states, he will certainly be in a position to assert *apriori* that " the *apriori* method in philosophy " must be futile

He points out that he is not convinced that every proposition which is necessarily true must be *analytic*. And, if there be propositions which are synthetic and necessary, he sees no reason why some of them should not be self-evident on careful inspection to most intelligent persons of appropriate training and interests. Again, Broad remarks, it is obvious that there are very general empirical facts, e. g., that there appears to change in general and *Motion* in particular, which no sane person is likely to question. He is therefore not prepared to deny in principle that there might be premisses available for a satisfactory system of deductive metaphysics.

---

[1] Patterson Robert Lee : A Critical Account of Broad's Estimate of McTaggart " *in The Philosophy of C. D. Broad* edited by P. A, Schilpp

Broad is therefore reduced, as Professor Patterson says, to appealing to the alleged lack of success of deductive metaphysicians in the past. That is certainly not a very strong argument, and Professor Patterson questions even the empirical basis of it. Have Descartes, Spinoza, Leibniz, and Hegel, e g., he asks, accomplished nothing ?

To this Broad would answer as follows : They have done much to illuminate the problems which they have discussed, but he does not know of anything of importance which they have ***established deductively***. Spinoza is in fact the only one of them who even claimed to do this, and he thinks that most of his readers would feel that what is valuable in his work is independent of, and tends to be obscured and distorted by, his deductive method of expounding it.

It does seem to him that nothing comparable to the results obtained in geometry and theoretical physics by the deductive method has in fact been achieved by that method in speculative philosophy.

C. Professor Nelson's Objections

In his article : " Some Ontological Presuppositions in Broad's Philosophy"[1] Professor Everett J. Nelson challenges Broad's contention that one can do ' Critical ' Philosophy without 'Speculative' commitment. He further questions Broad's claim that we can attain absolute certainty in ' Critical ' Philosophy.

In order to illustrate his second point Protessor Nelson takes the

---

1) Nelson Everett J. "Some Ontological Pre-suppositions in Broad's Philosophy" in The Philosophy of C. D. Broad ed. by P. A. Schilpp.

example of the method of logical constructions. He says that it is a valuable and important contribution to philosophy, but the result of its employment is always a hypothesis or theory.

In his " A reply to my Critics "[1] Broad admits that the history of English and American Philosophy since 1923 has shown clearly that, when he wrote Scientific Thought, he greatly overestimated the certainty which could be hoped for in what he called " Critical Philosophy ". Similarly he says that he failed to notice the extent to which a philosopher's practice of Analysis is influenced (often unwittingly) by " Metaphysical " presuppositions which, if made explicit, would fall within the province of Synopsis and of Synthesis.

V. Conclusion

Broad has always been open-minded, tentative, and non-commital. He is opposed to all neat theories. Much of his work as a critic consists in pointing out what the philosophers omitted.

It seems to me that the only generalization that could be drawn about Broad's position in philosophy is that " Sometimes " he states the strengths of a position without stressing its weaknesses. When he does this he is typically testing an opposed theory. He might, for instance, sometimes say that Moore has a strong objection to a rival theory, and sometimes that Hume has a strong objection to another theory.

Broad had no " philosophy " in the sense of a deeply original way of interpreting and dealing with the issues of his field. He was a scientist manque' who took up philosophical problems such as he found them, leaving them classified and more manageable but not transformed.

——x——

---

1) Broad C. D. : " A Reply to my Critics " in *the philosophy of C. D. Broad.*

Meaning of Spiritual Life in Islam

By

Moti Lal Pandit

Islam, which was founded by the Prophet Muhammed in the deserts of Arabia in the beginning of the 7th century A.D., is a religion whose whole structure is based on the concept of God's transcendence; that is to say, the 'otherness' of God is reflected in such a manner which no any other religion possesses.[1] The highest concept of God, in the religious history of mankind, is to be found in Islam in the sense that the unicity of God is not being disturbed in any way. It is for this reason that Islam recognizes the authenticity only of one God and rejects all other gods, because they are human projections.

The concept of God in Islam is so high that man, who is simply a creature, cannot, in the moments of icy solitude and abandonment, form a warm relationship with Him, because He is completely transcendent. Between man and God there can be no such relationship as there exists between man and man, for God is unlike man.[2] Relationship is possible only between similars and not between dissimilars. Therefore, God cannot be defined through man. He can be known only through His word, which is the Koran.[3] The goal of human life is, therefore, to obey the decrees of God as envisaged in the Koran.

To a mystic, and even to an ordinary believer, however, such an extreme dialectical opposition seemed to be unnecessary, for an angui-

---

1) This is true also of Jewish religion. Prof. Scholem writes : "We find no trace of a mystical union between the soul and God. Throughout, there remained an almost exaggerated consciousness of God's otherness...." Major Trends in Jewish Mysticism, p 55.

2) Al-Ghazali, Kimiye-yi Sa'adat, ii, 93.

3) See Julius Wellhausen, Muhammed in Medina.

shed man needs a succour which must come from an intimate source, which would enable him to discover the meaning and destiny of human existence. He needs a God with whom he can have a personal and existential dialogue.

It is this problem-the total remoteness of God-which haunted the Muslim mystics, and they tried to solve it by expounding the doctrine of total annihilation (fana) of the carnal ego (nafas). The ego needs to be annihilated because it is the cause of all sin. The justification for the doctrine was found by the Sufis in the Koranic declaration : " There is no god but God ". The ego of man, according to the Sufis, always wants to be divinized and deified-to become, in a word, God. Such an attitude is not only un-Islamic, but a grave sin. Only God, the Creator of all of us, is true, to whom obedience and worship is due. Therefore, the elimination of the ego is all the more necessary, because it is the centre of sin.

The results of transcending the I-Thou opposition are contradictory. The early mystics never used the word union (ittihad) with God, although they believed in mutual attraction between man and God. This attraction existed because there was a divine spark in man; and this spark was to be brought to the original centre. The "harmless attaining to" (wisal) is again and again repeated, but the concept of union is avoided on the ground that God has no equal and, therefore, cannot unite Himself with anything else except Himself. In the presence of God man becomes nothing: only God remains. So Kubra (1221A.D.) writes: "There are two persons : His (God's) person and thy (human) person. If thy person is made to die, His person remains........First the attributes of thy person die away, praiseworthy as well as blameworthy. Hence necessarily it is the attributes of His person that cover thy person........Thereupon thy being dies away, and His person covers !"[1]

Now the question before us arises : did the Islamic mystics believe in human effort? In other words, was it possible for a human being to destroy his carnality without divine intervention? Or, again, did the

---

1) Fawa'ih al-Jamal wa-fawatih al-Jalal, ed. Fritz Meirs, 141.

mystic believe in attaining the self-redemption without the grace of God? The answer to the question is to be found in the statement: "If God wills" (in sha allah). In other words, man can do nothing without the help of God. Man completely depends on God. Every expression in the world is the will of God. But at the same time man must strive God-ward, since he is endowed with the faculty of will. Total reliance on one's own efforts leads to false pride and bears no fruit. Therefore, writes Abu Sa'id al-Kharraz, "He who believes that he can reach God by his exertions hurls himself into an endless torment; and he who believes that he can reach Him without exertions, hurls himself into an endless wishful dream."[1]

This interrelationship between grace and human effort manifests itself in the case of conversion (tawaba). Conversion is first step in spiritual life. It is a prelude to eternal life. Conversion means "that thou shouldst be unto God a face without a back, even as thou hast formerly been unto Him a back without a face."[2]

Conversion is said to be of two kinds: those who are "drawn upwards" (majdub) and those who "stride" (salik). The former type of conversion is passive in the sense that the mystic is raised to the higher realms of spirit by the divine power, whereas in the case of the latter type the mystic raises himself God-ward with struggle and constant effort. It does not mean that the "strider" is abandoned by God; his slow progress manifests the necessity of God's grace. It should also be borne in mind that in Islamic mysticism the will of God and the will of man are not opposed to each other; but behind the will of man is the working of the will of God. So Kalabadi (995 A. D.) writes :

> The will [mystical novice] is in reality a willed one, and the willed one [i. e., God] is the willer; for he who strives towards God has this striving only by virtue of a previous striving of God towards him....Thus God's striving towards them [the mystics] is the cause of their striving towards

---

[1] Farid al-Din Attar, Tadkirat Ul-awliya, ed. R A. Nicholson, vol. i. 44, 9-11.

[2] Ibrahim ad-Daqqaq, in Abu Bakr Muhammad al-Kalabadi. At ta'aruf ch. 35, ed. R.A. Nicholson,

> Him; for his act is the cause behind all things, but this act itself has no cause. [1]

The belief that it is God's will behind the will of man made it possible for the mystics to hold that in man there was a divine spark, which reaches to its original abode by liberating itself through the process of conversion, which in reality is the work of God. Thus Kubra writes : " Know, my friend, that the object of striving is God and the subject of striving is the light out of Him "[2]

Now the question before us is : if God raises the mystic upwards, is he then in need of a teacher ? The answer is : yes. The necessity of a teacher is felt because of the fact that every man has his own intellectual notion;and the grasping of the things of the spirit would depend on one's own propensities. It may, within the course of time, lead one into an abyss of dark pit. Therefore, teacher is necessary and we hear again and again " He who has no teacher—his guide is Satan."[3] Or : " A tree growing wild which no one has cultivated produces leaves but no fruit, and if it does fruit, it is tasteless. So is it with man. If he has no teacher, nothing (good) comes out of him."[4] " He worships his pleasure and accomplishes nothing."[5]

The shaykh i. e., the teacher, has, within the course of time, projected himself as an image of God. He expects an undivided loyalty, love and reverence from his disciples The disciple must carry out even the trifle and absurd commands of his teacher.[6] No criticism of the shaykh's character is permitted.[7] Such an attitude of the shaykh has been the cause of downfall of mysticism in Islam.

Henceforward we shall try to investigate the ways which bring

---

1) Kalabadi, At. ta'arruf. ch 63.

2) Najm ad-dim al-Kubra, Fawa' ih al-Jamal wa-fawatif al-Jalal, I.

3) Bistam. in Qushayri, Risala, 181,

4) Abu Ali al-Daqqaq. ih Attar, Tadkira. ii, 188, 14, 14-16.

5) Qushayri, Risala, 181.

6) See Tadkira, ii. 129, 2-14, and also Abu Hafs al-Suhrawardi, Awarif al-ma' arifa, ch. 51, 282

7) Suhrawardi, Awarif, 286.

about the spiritual resurrection or conversion in the novice. Our treatment of the process of conversion will be treated from the standpoint of the four functions of consciousness: sensation, thinking, feeling and intuition.

The shaykh is a model which is to be imitated. Whatever obstructs in the way of the spirit is to be disregarded from the function of consciousness. All the associations of consciousness with the external world are to be cut off. Consciousness is to be directed inward. The world is nothing but a whore in whose embrace man has nourished his instinctual soul.

The first evidence of spiritual progress becomes manifest in the realm of ***sensation.*** It is the beginning of extreme forms of asceticism. The word " sufi " itself means the " man with hair garment," from " suf," " wool." The sufi ascetical practices consisted of several measures, which enabled the mystic to close all the doors and windows of the mind to the world. In this mode of life the mystic lives a life of seclusion and contemplation. He lives a life of poverty and continence. The aim of this kind of asceticism is of two kinds: firstly, the transformation of the senses (tabdil al-hawass) into inner vision and secondly, the flowing in of the external objects is to be stopped to the second function of consciousness, that of ***feeling.***

The mystic has to dissociate himself from the mode of ***thinking*** to which he is accustomed. The new mode of thinking is regenerated by reading Koran, the reciting of litinies and thinking of God. According to Qushayri (1072 A.D.), thinking of God is superior to all other religious exercises.[1] To think, says Sarraj (988 A.D.), of God even less than a jot is an offence against the Koranic declaration (Sura 64, 16) in honouring God.[2]

Now comes the final stage, which is that of ***intuition.*** Intuition in Islamic mysticism means introversion. It is a state in which all concentration is directed upon the precepts of faith. It is only an intuitive experience which becomes an absolute certainty. Izz ud-din Mahmud-i Kashani (1385 A.D.) writes :

---

[1] Qushayri Risala. 102.

[2] Sarraj, Al-luma ' fi ' t-tasawwuf, p.87, 8-9.

> Certainty means this: the light of truth appears and at the same time the veils of humanness (i.e., the carnal) are lifted and this through experience, not through understanding and tradition. As long as this light shines only through the veil, we call it the light of faith. But if it emerges from behind the veil, we call it the light of certainty. In reality both are one. If this same light of faith attains directly to the heart and the veil of humanness does not intervene, then it is the light of certainty. As long as human nature endures, the black cloud of human attributes rises up constantly from the ground of humanness and covers the face of the sun of truth. But sometimes it is uncovered and peers out through the clouds. Then the heart directly experiences the effulgence of that light, comparably to man trembling with the cold, upon whom the sunlight suddenly shines and who, thanks to its rays and its warmth, feels joy and well-being. Imagine the sun as a metaphor for the highest truth, and its light, when it shimmers through a veil, as the light of faith, but when it is uncovered, as the light of certainty, and consider that the man trembling with the cold is a figure for him who is shrouded in human attributes; then you will know that the light of faith is always present, but that the light of certainty glitters and shines only from time to time. And so says the Prophet Mohammed :
>
> "Faith is understanding, but certainty consists of momentary illuminations of consciousness (khatrat)."[1]

Intuition means mystical knowledge (ma'rifa). Mystical knowledge means the deep feeling of being sheltered in God's presence.[2] To develop intuition, the training of the inward senses is necessary.

---

1) Kashani, Mish' ah p 75.

2) Quashayri Risala, 141.

The mystic, in order to attain the unity of concentration, has to subject himself to solitary confinement (khalwat). He has to withdraw from the sense impressions of the world so much so that he has to live in a dark cell for a considerable amount of time. In the dark cell the Sufi concentrates on the name of God (dikr),[1] which is: "There is no god but God" (la ilaha'Ilah). The name of God is to be recited uninterruptedly.

The Sufi is capable of having the vision of God only after all the impressions of the senses have been uprooted from the store of consciousness. This could be symbolic or direct (sarih). But in the state of ***unio mystica*** all the apparitional visions disappear. The mystic desires nothing but God. He does not succumb to the joys of ecstasy. It is said that, when the house of Bistami was suddenly illumined, he turned to God and prayed: " If it is the Devil, I am too holy and my striving is too holy that he may not hope in me, and if it is from Thee, so let it pass, that from the house of servitude I may enter into the house of Thy grace.[2] Miracles and mere visions are discouraged lest the mystic may give in to the temptations of the Devil.[3]

The solitariness of the Sufi does not mean indifference to the world of darkness and suffering The Sufi is expected to serve his neighbour with all his heart and soul, to be meek and humble, to be charitable. If any wrong is done to him by his fellowmen,he is not expected to find faults with them, but rather with himself. He has to be the symbol and fountain of charity, humility, gentleness, love, etc.

The purpose and aim of Islamic mysticism is not the acquisition of knowledge, but the elevation of man from the depths of darkness to the light of Supreme Reality. This Reality is sometimes spoken of as 'morality." "Sufism is morality," writes Ibn-i Khafif. "The more morality a man has, the more Sufism he has."[4] According to Abu'l-Hussyan al-Nuri, morality is the concentration of God's attributes in man. "Sufism," he says, "is not ceremonial and not knowledge, but

---

1) Vide Rudolf Otto, Sunde and Urshald, p 140 ff.

2) Tadkira, i, 149, 11-13.

3) Ala ad-dawla at-Simnani, Safwat al-Urwa, 1432, 1139.

4) Tadkira, ii, 123, 3.

morality ; if it were ceremony, one might acquire it through practice, and if it were knowledge, one could acquire it through instruction. But it is morality in accordance with the dictum : acquire the moral attributes of God. And it is not possible to attain the morality of God by ceremonial or by nowledge."[1]

In Sufism love of man takes a new meaning. It becomes the symbol for the love of God, a " bridge to the real."[2] The Koran became the guide to the mystic in his itinery. The mystic read the Koran as the story of the soul.

So far what we have investigated it must be clear that the aim of Islamic mysticism is to attain a state of existence which consists of ideal perfection. The mystic, in his lone journey, discovers higher and higher states of perfection.[3] Man, in relation to God, is only a " pseudo-knower" (muta'arif). It is God only who has complete and true knowledge.[4] The mystic finds peace and purification only in the knowledge of a " life of the heart with God."[5] The perfection of the mystic consists in surrendering unconditionally to God i. e., in ceasing to be himself.[6] He is always open to the newer and fresher states of the spirit. Al-Misri (859 A.D) says : "The knower is not confined to a single state: for at every moment a new state descends upon him from the supersensory world, so that he is in reality a vehicle of states, not of any one state."[7] The Sufi's vision of Reality is an *event of the soul*, occuring *in the soul* and *for the soul.*

—×—

---

1) Ibid , 54--55.
2) Muhmmad Sharif Kashifi see (Grundriss der iranischen philologie, ii, 330): Siraj ul-munir 8th lum'a.
3) Kubra. Fawa'ih al-Jamal, 60,
4) Ibid.
5) Qushayri, Risala, 143.
6) Ibid., 141.
7) Tadkira. i 126, 22--24.

Mysticism and World Crisis

By

Prof. S. V. Atre, M.A.

1 Modern World :-

Any common man can easily note the vast difference between the world to day and the days gone by. Occasionally the complexity of modern world baffles the intellect of the common man and he is at a loss to know, what to do and how to judge regarding the events going on around him. When the nature of things undergoes a rapid change human beings fail to adjust wich it; they may well adjust with the change and novelty in the things around them. But They find it very difficult to cope with the changing attitudes and reactions of others. The modern world is clutted with the plastics of science. Every branch of science has flourished to its heights except that of human relations, love and friendship. It is often argued that the life of modern man is facilitated by the advancement of science, in all walks of life. Yes, true ! Nobody denies that sciences have extended utmost facilities and pleasures to man. But all these facilitations are external and sensual. Pleasures are no doubt at hand, but in fact man is experiencing the........"Paradox of Hedonism." Excessive pleasure-seeking attitude has definitely told upon his peace of mind and has added to his adversities. Along with the means of facilitation, means of destruction have enormously multiplied. As Bertrand Russel puts it, "Germ warfare is sure to bring the rule of germs on the surface of this earth." Man is likly to annihilate himself provided he continues to remain indiscriminate. With all the slogans of Liberty, Equality and Fraternity of men, jealousy, hatred, colour crisis, communalism and other like disqualifications are ever increasing. Democracy is facing aweful frustration at many places. Religions, both of the nature of prayer and worship are there but the teachings of the prophets of humanity are to remain in beautiful frames and in the show cases. Religion according to modern sophistications has no better fate than a show-case religion. Attitudes and practices vary inversely. Words of saints and from scriptures are often quoted, but these readily escape simply the lips and never result into practices Men are laughing but the man is lamenting helplessly. Severe crisis has pervaded the shorter life of modern man. He and she are looking around for solace.

2. Impact of Science on man :

In the event of the progress of sciences, attitudes of men have changed. To breed scientific outlook is healthy, but to be materialistic is something different. The former is positive while the latter one is sceptical and negative. Rational scepticism is scientific and helpful, but blind scepticism takes one to utter frustration. On the one hand the age of sciences is a gift to human beings, when it readily rectifies dogmas, superstitions and unfounded misdeeds. The ***Upanisad Īsa*** emphatically asserts:-

विद्यां चाविद्यांच यःतद्वेदोऽभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥

"Sciences [अविद्या] and Supreme Knowledge(विद्या) are to be accepted simultaneously. (Then alone) one can conquer death with the help of sceinces and achieve immortality by having supreme knowledge (विद्या]."

Science and philosophy must go on advancing hand in hand. Any one of these is vain and useless in the absence of the other. In the modern age we find that the growth of sciences seems to be indiscriminate and uncontrolled. Rank scientists like Albert Instein, Openheimer, Sir J. C. Bose were convinced that the scientific investigations result in philosophical truths. While investigating plant life and radio activity, Sir J. C. Bose came to the conclusion that it was identical with the Upanisadic dictum:

यदेप किञ्च सवँ प्राण पुजतिनिसृनम् ।

('whatever exists is nothing but the vibrations of life'). This is not the case with the so called literate masses. They understand this progress of science in quite a different fashion. They fail to understand that mere material outlook is insufficient and it is not likely to lead them to 'ultimate good. Their outlook is limited and confined by the bonds set by themselves. They are readily caught in the net fastened by them. As the Gita puts it :-

एतां दृष्टिमवष्टम्य नष्टात्मानोऽल्पवुद्धय:।
प्रमवन्त्युग्रकर्माण : क्षयाय जगतोऽहित':।।

(Thus having restricted the insight, and having lost discrimination these little minds get ready to undertake horrifying deeds that result in the destruction of the world. They are just the enemies of the world.)

Even in social life, we find that excess of material outlook is at the root of many social evils like frustration, deceit, delinquency, misappropriation and the like. Persons engaged in such misdeeds have no capacity to think and judge otherwise. All these considerations lead us to conclude that sciences as such are not at fault but the masses do not have the right spirit and attitude. They misunderstand the purpose of sciences and readily stick to their outward effects. They do not go deep, think deep in the facts of science, but they turn to be out and out pleasure-seekers. " Pleasure at any cost " becomes the motto of their life.

3. Nature of the Crisis :

The crisis of the modern age is twofold : 1) It is perceptible in the forms of world wars, battles, petty encounters, slavery, colour crisis etc. 2) The other form, though not easily perceptible, is mainly internal. It is of the nature of despair, anxiety of all kinds, frustration, hatred jealousy, egoism and the like. Members of modern society are engaged in this or that kind of crisis. Crisis of the first kind is many a time conditioned by the second and that of first kind generally furthers or tightens the growth of the second.

Wars, like violent and extended whirl winds, completely sweep over the countries of the world. No one can escape them, and assume safe nutrality. Words fail to describe completely the after-effects of the two great wars. Life and wealth were destroyed quite mercilessly and very easily. Whole of the continent of Europe and Japan prominently experienced the agonies of world war II.

Generally wars are prompted by indiscriminate propaganda,mutual hatred, disbelief and jealousy. Events of war are overt while the psychological background is covert and lasting for years together. In many cases religious bigotry becomes active and mutual destruction is the lot. The crusades, communal and religious riots can exemplify this. The root causes of the dreadful partition of the Indian subcontinent have not yet completely subsided. The spirit of true religion seems to fail here to control the overwhelming passions of the aspirants. When human beings think less, their passions have a free play and there is initially the war of passions. Passions themselves are the great motive forces. Thus in turn they prompt individuals to thoughtless deeds, that may be fit to be condemned by the whole world. Cold war that persists in the Indian subcontinent, that in the Middle East between the Arabs and the Jews, and the war of constant allegations between the capitalists and the communists, clearly exemplify the crisis underground. Sometimes such kind of crisis is dangerous like a living volcano that may explode at any moment. Crisis covert is thus not less serious than crisis overt.

Another form of crisis noted, particularly in modern age, is the crisis between 'Man' and the men. When manly existence is denied to man he becomes anxious of his status and thinks whether the life is meaningful or otherwise. In modern times this trend of thinking has sufficiently gained ground. The existential trend and human anxiety are as a result of the deteriorated status of Man as a man. Along with other values, human value has become instrumental. Men are treated like impliments such as the hammer and the spade. Soon the purpose is served these are to be thrown aside as useless. Colour crisis, slavery, untouchability are the glaring examples of such a kind of crisis. Innumerable human beings are leading miserable kind of life simply because they are born in a particular community or born as women. Such severe colour and caste-way of thinking and acting is a blot on the so-called modern civilization. With all the slogans and the propagation of democratic principles, this kind of crisis is increasing. Unfounded political intolerance has reduced the situation from bad to worse.

4) Unsettled and repressed mind :

Modern man suffers severely from the loss of peace of mind. His mind is always wavering from this precept to that. The ability to think or contemplate is conspicuous by its absence. The mind of the modern man always wonders and wonders. It settles down no-where. There is no settled line of thinking nor is there anything definite to say. There is only a vain hankering after pleasing experience. Circumstances do not allow him to do what he pleases. They often put obstacles in his ways. Thus he is in constant conflict with his environment. Modern man in this way, leads his life under tensions. He fails to adjust himself and admits many a complexity in his mental life. He becomes a victim of mal-adjustment. Occasional socio-psychological surveys have brought forth the fact that, several types of abnormalities have crept in the mental and social life of modern man. It is argued that economic well-being would bring normality in his social life. The standard of life is to be raised and all the difficulties would vanish. But this is not the case. America and Soviet Russia do have better standards of life; but we find that these first rank nations of the world have not yet been able to do away with the severe mal-adjustments prevailing in their countries. Why? The reason is that simply material well-being is insufficient to bring about healthy social life and human relations. Apart from social delinquents and other abnormalities, we find that there is a general dissatisfaction about the existing order of things. Those who are unable to lead and exercise a change in social life, prefer to be social isolates. Some of them are engaged in anti-social, immoral and criminal activities, while others seek mental relief with the help of intoxicants like the L. S. D. tablets, or smoking other intoxicants like opium or green tobacco Modern freaks such as the hippies, the nudists or like, are there as a result of frustration and isolation. Many a mis-deed is committed in the name of freedom. Paradoxical and complex behaviour is a curse upon modern man.

5) Ideal of Material glory:

It is a common experience that material prosperity alone cannot achieve everything. Thinkers of the world are well aware that economic well-being is not the same as total human well-being. Money as an instrument of possessing the necessities of life is no doubt indispensible but it cannot serve every purpose. Constant pursuit of wealth and pleasure is apt to bring in, many social evils. Social unequality based on economic grounds is no less harmful. Ego, intolerance and other kinds of social misbehaviour are the results of excessive, Wealth-Seeking. Such an ideal being extremely limited, is not likely to serve any substantial purpose of man ; on the other hand the ideal of material glory needs to be substantiated by other human ideals.

6) Role of Master Philosophy in Settling the crisis in the World to-day.

Mysticism' is a form of philosophy, that stresses the purity of thought and action. It seeks to create and develop the habit of calm and deep thinking in man. Importance is given to concentration and contemplation. As Pataṇjali put it :—'योगश्चित्तवृत्तिनिरोधः।' (Yoga or the Supreme ideal rests in controlling the modifications of mind[1]. Mystical philosophy aims at the concentration of mind. Thus we find that philosophy in general and mysticism in particular do not at all allow clumsy or wavering mind. An unsettled mind is capable of taking any course of action. Philosophy seeks to regulate and channelise the process of thinking and consequently that of acting. The crisis in the world to-day is mainly the result of undisciplined mind. Therefore, we experience severe bonds and limits upon our abilities to discriminate and decide. Thus to regain the lost abilities of man, is the first and foremost task for the thinkers of mankind. It is the task for the philosophy to remedy the short-comings of man in his adversity. The *Slogan* of ancient Rishis is :—

न त्वहं कामये राज्यं न सौख्यं न पुनर्भवम् ।
कामये दुःखतप्तानां प्राणिनामार्तिनाशनम् ॥

(I do not wish any kingdom, pleasure, or even rebirth, but I do cherish the destruction of the agonies of beings stricken with misery). Philosophy stresses the need of correct thinking and seeks to regulate the force of passions. When we analyse certain events in modern times we find the free play of passions at the root of them. If the habit of cool thinking and tolerance is developed many of the difficulties in national and international life would easily vanish.

Philosophy seeks to further healthy understanding among groups, creeds and nations by inculcating broad outlook in the individuals. If

---

1) Cf. "Mysticism denotes that attitude of mind which involves a direct, immediate, first hand intuitive apprehension of God,"—Gurudev Ranade.

this is not done, there is no hope for man to live a peaceful life. Even in a single community or nation, openness of mind and broad outlook is necessary. We call that country, anarchical where day to-day life is completely dis-ordered and is insecure. No one is likely to cherish such a kind of life. Self-control is an embellishment of an integrated personality. Philosophy alone can accept the challenge offered by the crisis of modern times. Again we here are reminded of a famous verse from the *Śwetaśvetara Upanishad.* It confidently declares :-

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वेतिमृत्युमेति नान्यः पन्थाः विद्यतेऽयनाय।।

(I know the supreme soul that shines with lustre comparable to that of the sun, and which is beyond darkness. By realising Him alone, one can surpass death. There is no other alternative for protection.) 'Know thy Self' is the principle laid down practically by all the prophets of mankind. Mystic Philosophy lays down a kind of discipline for individuals. It is not difficult as it is ordinarily supposed to be. Habits of listening to, contemplating and concentrating our minds on God, can be developed gradually, though not all of a sudden. Mysticism lays down definite discipline to ragulate and channel the force of passions towards God. The way set by it differs in degree and not in kind, from the eightfold path laid down by Yoga system of Philosophy.

All prophets of mankind were generally mystics. Therefore they were listened to and understood by others and misunderstood as well. All of them unequivocally stressed the purity of thought and action. They all loved calm contemplation and purity in their practical life. They exhibited utmost sympathy for the common man. Service of God in the form of mankind was the mission of their life. They fulfilled it even at the cost of public tortures and censure to their persons. Mystics like Ramkrishna and Aurobindo have rendered invaluable service to mankind in general and to India in particular. As Yogi Aurobindo puts it:- 'It is not the case, that Spirituality has done any harm to India, but we have become extremely irreligious in our social life. Let us therefore be more spiritual than our forefathers.' Time has come when the poor masses with their minds baffled, are looking forward, for a safe resort to the mystic philosophers, once again.

——x——

Realism and Idealism

By

Dr. H. M. Joshi, M.A.Ph.D.
Dharmendrasinhaji College, Rajkot.

Philosophy or Metaphysics is rational interpretation of the whole world. It is the human effort to understand the nature of the world totally. Since times human intelligence dawned on this small planet there have been various attempts made to unravel and explore the nature of self, world and God. As a result we have known many constructive theories and speculations concerning the nature of knowledge, external world, human self and the nature of ultimate Reality. With the growth of rational outlook on the problem of human existence, new approaches to the knowledge of the world have been propounded. In present article I propose to examine the two main representative approaches of Realism and Idealism to the problem of the knowledge of the world. Adequate examination and critical thinking over these two approaches to the nature of the world will reveal to us the relevance of each approach in so far as it endeavours to propound certain modes of knowledge and aspect of Ultimate Reality. Realism and Idealism as they are understood largely in philosophy are both limited in their perspective for they attempt to grasp the world and Reality with inadequate modes of knowledge and establish the nature of Reality on the evidence of insufficient data of the world.

Philosophy is a rational interpretation of the world from total point of view. It differs from natural and positive sciences in its differentia of entirety of approach to the problems of existence. Moreover, philosophy takes into its purview all the available facts and experiences of material world and human personality. In the history of ideas, there have been mainly three ways of studying the world and human self; the ontological, the epistemological and the axiological approaches have been dominant in the study of Reality. The Ontological study of Reality takes Reality as it is, in its pure categorical nature and without any limitations of human knowledge. It was in this sense that Aristotle called Metaphysics as Being Qua Being. After Aristotle, it was Spinoza who undertook such an approach and defined substance as that which exists in itself and can be conceived through itself. Unfortunately the European thought could not steadily pursue this approach with the result that it has now degenerated into pseudo-Scientific Syntactic and linguistic approach to the nature of the human world.

One may ask a question as to why this degeneration of thinking and reasoning about Reality took place in European thought; then it can legitimately be replied that this is the result of substituting epistemological approach to Reality in the place of the Ontological one undertaken in the beginning. It is true that human aspiration to doubt, to inquire and to verify the precise nature of Reality is quite natural and cannot be curbed at any cost in the development of human knowledge. But at the same time not a single mode of knowledge can claim sovereignty for the understanding and articulating the nature of Reality. Since the advent of Platonic idealism in the West the superiority of reason over experience has been upheld by rationalist thinkers. The dichotomy between sense-experience and reason was propounded in Greek thought. Sense-experience provides the isolated, particular and momentary view of things and events. So its knowledge is uncertain, unreliable and probable. As against this, reason provides universal, absolute and unitary qualities of the world. Although rational knowledge is abstract in its nature and grasp of the features of the world, it takes cognizance of the essential and inherent characteristics of the multiplicity of the world. Now this view of human faculty of knowledge constituted in course of time the epistemological approach to the nature of Reality. Our discussion regarding the comparative survey of Realism and Idealism will mainly concern itself with the epistemological determination of Reality. If it is borne in mind that it relates itself to one of the determinations of Reality, namely the epistemological then it will serve largely the purpose of understanding its scope and limitations of estimating its survey.

There is the third approach to understand and experience the nature of Reality by human endeavour of rational interpretation. It is the axiological approach wherein the human self understands and appreciates various norms and values as embedded in human existence. Human being is essentially joyful. Man expresses delight in various activities and functions performed by him. So in consonance with his experiential and valuational nature Man approaches Reality with valuational consciousness. As a result in the axiological approach several values of human life and the world such as correspondence, perceptual experience, consistency, coherence and comprehensiveness are taken cognizance of and related with the perfection of Reality. Philosopher is inherently an evaluator of existence and he does not rest contented till he visualizes the nature of Reality in its integrality.

With these approaches to Reality in our mind we should now try to understand and appreciate the respective merits and demerits of Realism and Idealism in their interpretation of human knowledge and outside world. To begin with it needs to be said that Realism and Idealism are epistemological approaches to the nature of world and Reality. Hence it will be appropriate to elaborate these two principles in so far as they attempt to explain the situation in knowldge.

I

In the history of ideas Realism has progressed from its level of common sense to the pure critical level. When Realism became self-conscious it became aware of the inevitability of self or consciousness for adequate revelation of manifold objects. In its primary development Realism was known as commonsense Realism for according to it the object was supposed to be independent of the subject and knowledge was held to be an attribute obtained from without. This contention is largely visible in the philosophy of Locke who maintained that qualities such as size, magnitude, weight and arrangement inherently belong to the substance residing in the external world. Such a Realism provided a bedrock to independent scientific inquiry and it created a faith in scientists with regard to the objectivity of existence. But common sense Realism, in order to protect the independence of knowledge and objects, fails to explain the error in the activity of knowledge.

The phenomenon of error is subjective as well as objective. It is subjective for it involves the factors of preference, prejudice, hate and dislike which bear upon positively on the perceptual activity of the agent. Although the man of commonsense is at times interested in knowing the real cause of error and illusion, he is not sufficiently reflective to investigate the nature of object and its knowledge. The modern Neo-Realist attempt to solve the phenomenon of error by declaring the subject and the object as identical in the activity of knowledge. The activity of mind and senses is very much accepted and it is held to be the ground of real knowledge of the outside world. The subject itself goes out as if to grasp the object and this contact on the accord of the subject is itself a guarantee of the validity of knowledge. Here it would be seen that error in knowledge is explained as error in the act of identity. The object resides in its own right untouched by error and imagination. And yet the subject cannot help in grasping the object and commit the supposed error. Error is understood to be a conscious and voluntary act of the agent and in so far as the subjective act of knowledge becomes identical with the object, it assumes the risk of grasping the outside object. It is true that commission of error in human knowledge is a part of subjective human ignorance. This view is ably advocated in the epistemology of Vedanta. But a question arises as to how subjective understanding is related with the manifold of objectivity.

Mind in its dynamic aspect is very much eager to know the objective world. But then mind has its own construction and imagination by which it attempts to attain the objective world along with the subjective qualities of partiality and preference The dynamism of mind does not seem to be supported by the steady discrimination of intellect. Therefore although the fact of identity is very much cognizant of the qualities of the object it remains for the mind to know adequately and completely the structure and the function of the object but with hardly any success. The advocates of Neo-Realism such as Kant, William James and Bertrand Russell have not fully realized the inadequacy of the separative tendency of the human mind. This is, however, recognized by the critical Realists when they hold that the knowledge of the object is obtained in parts and separatively.

The Neo-Realists have done an important service to philosophy in bringing out the fact of direct knowledge in human understanding of the external world. But unfortunately with their concept of the relationship between mind and object, the phenomenon of error cannot be fully explained. At the same time the critical Realists such as Pratt, Rogers and Sellars have inspite of their awareness regarding limitations of sense-data equally failed in providing a satisfactory solution of the problem of relationship between human mind and objective existence. The essences which are supposed to be the inherent qualities of the object fail to communicate the unity and identity of the object. The sameness and continuity of the object cannot be explained by the assumption of sense data and essence of the object. The dynamic nature of mind is indeed in-complete without the sustaining conscious substratum of knowledge. In collecting and communicating the content of the object to the subject mind falters and interpolates its subjective formation.

The non-acceptance of objective and self-inherent substance on the one hand and pure cognising mind fully aware of the Reality of the object on the other hand has been a recognised act of Realists. Realists are not prepared to admit the role of knowledege and thinking in establishing the objectivity of the world. As against the Realistic thesis of the independence of subjective knowledge and objective existence, Idealism presents a formidable case for the inevitability of knowledge for the subsistence of the outside world. We will now observe and assess the claim of Idealism with respect to the superiority of mind and reason in adequately grasping Reality.

II

The dualism of existing world cannot persist without the corresponding knowledge of the subject. Such knowledge of dualistic existence implies relationship between the idea of the object and the sensory experience. In the history of its development Idealism has progressed from its subjective formulation to its culmination in the Absolate Idealism. As against the attempt of Realistic school to propound the independence of existence Idealism in the first instance attempts to forge the entire dependence of existence of objects on the knowledge of the subject and ideas concerning them. Having found the resultant solipsistic position according to which the objective existence is nothing but personal psychical idea idealists in the second instance propounded the interrelationship between human understanding and natural phenomena. The categories of understanding are the very forms assumed by the things and objects in the external world. Space and time are the A Priori intuitions which are projected by human mind on the objective world.

The truth of objective idealism consists in articulating the faculty of rational cognition in order to know and grasp the real world. In a sense Neo-Realistic position is akin to objective idealism for both of them are keen on establishing a kind of identity between the subject and the objective world. But whereas Neo-Realist insists upon experiential identity, objective idealism attempts to establish reason as prepondering instrument cf cognition. It is owing to this insistence of objective idealism that Hegel declared reason to be identical with the real. It is true that reason is an important datum of cognition and one of the moot points of the debate between Realism and Idealism is with regard to the role of reason as the imparter of true knowledge. Hegel concluded that reason is completely potent to reveal the nature of ultimate Reality. The Neo-Hegelians, however, could not agree unanimously with this power and supremacy of reason. F. H. Bradley argued vehemently against this claim of reason to reveal the total nature of Reality. Bradley held that unless thought commits its suicide and merges into the "Other" it cannot experience and grasp the total nature cf Reality.

At certain stage of the development of Idealism in Europe it gave rise to the epistemological position wherein reason was held to be autonomous and supreme as knower and determiner of Reality. Objective Idealism gave reason an undisputed innateness and inherent right of knowing the whole world. From the point of view of the world itself reason was declared to be self-existent and generator of the world. In course of time the cogniser howsoever its state and place in individual mental life be, became the sole Reality. In the philosophy of Hegel we get the equivalence of Reality with rationality. In the Neo-Hegelian system of thought whatever turned out to be non-rational knowledge was adjudged to be irrational one The elevation of reason to the height of ultimate Reality resulted into Absolute idealistic view according to which all phenomena and occurrences of the world have real origin and purpose in the Absolute. The pure subject and ultimate value are verily the Absolute. Absolute Idealism, both in the West and in the East have offered rational interpretation of the whole world keeping in view mainly the objective phenomena. The rational frame-work of human individual in the vastness of nature, the objectivity of reason and universality of human mind assumed categorical form of Reality with the result that the Absolute was clipped by the modes of rational cognition. The unwarranted clipping of Reality was a serious limitation of idealistic view and it created an almost permanent check as a purely rational determination of the Absolute Reality.

III

The grave lacuna of Absolute Idealism with regard to the epistemological determination of Reality gave rise in the West to Pragmatic outlook in America, Logical Positivism in England and Existentialism in France. Pragmatists, Positivists and Existentialists have vigorously opposed the rational determination of Reality and its virtual autonomy in the field of cognition.

At present Realism as well as Idealism as approaches and schools of philosophy have lost their ground and their original impetus in metaphysical thinking. It is thought that there is absence of critical and 'Meta-philosophical' thinking in both these schools of philosophy. The dichotomy which was very much evident in Western philosophy is not so much insisted upon in Indian philosophy where the exploration into higher modes of cognition and faculties other than reason and inference are undertaken and accepted for explanation in the subject-matter of philosophy. This unique avenue of the approach to philosophy in India has a special relevance with regard to the dispute between Realists and Idealists.

There are two main limitations of Realistic and Idealistic interpretations of the world. Firstly, the perceptual level of knowledge involves the occurrence of error which cannot be eliminated at that stage. So perceptual knowledge is to be rectified and complimented by rational and higher intuitional knowledge. This shows that Realistic approach towards the interpretation of the world is one-sided. The error committed at one level of knowledge ts not rectified at the same level but at a level higher than that. The value of Realism, however, consists in bringing out the merits of perception, direct sense-experience, sense-data and one to one correspondence in the frame-work of human understanding. Secondly, just as perceptual knowledge is defective and incomplete at its stage, inference and reason too are unable to communicate the real nature of the world Rational knowledge is elaborative and not creative. It constructs the posssible structure of outward phenomena but it is not capable of conveying it to other minds.

The limitations of both the schools of thought make it clear that they rest on certain definite starting points which are subject to criticism and consequent rejection. Both the interpretations are based on certain facts of mind and experience Realism is based on the datum of independence of knowledge and existence, whereas Idealism is based on innateness of knowledge and the fact of logical priority of knowledge over existence. These facts have their corresponding value when looked at from axiological standpoint. Independence, direct perceptual knowledge, mental apprehension and rational cognizance are several values cherished by Realists and Idealists.

Now although both the approaches start with different initial standpoints and both have certain data on their side to justify their inevitability of the approach it is possible to overcome the limitations of both the standpoints by higher mode of knowledge capable of taking cognizance of reason and sense-experience in its wide compass and purview: It is the human aspiration to know the external world and identify not only our human instruments of knowledge but our entire state and consciousness with the whole world. This requires a higher mode and instrument of knowledge than normal reasoning and sense-experience. Sri Aurobindo expresses this limitation of mind in 'Life Divine,' "Mind is not sufficient to explain existence in the universe. Infinite consciousness must first translate itself into infinite faculty of knowledge or, as we call it from our point of view, omniscience. But mind is not a faculty of knowledge nor an instrument of omniscience; it is a faculty for the seeking of knowledge, for expressing as much as it can gain of it in certain forms of relative thought and for using it towards certain capacities of action. Even when it finds, it does not possess; it only keeps a certain fund of current coin of truth-not truth itself-in the bank of memory to draw upon according to its needs. For mind is that which does not know and which never knows except as in a glass darkly."[1]

IV

Sri Aurobindo has clearly shown the limitations of mental idea and judgement on the one hand and perceptual knowledge on the other hand for the attainment of Reality. Insistence of Realism on objectivity of manifold objects of the world and that of Idealism on logical priority of mental idea over the world fall short of real knowledge of the universe. Both are epistemological approaches to Reality devoid of ontological and axiological standpoints. The doctrine of Supermind attempts to overcome the limitations of Realism and Idealism in the following way. Supermind is 'Real-Idea' and therefore it is directly related with the Absolute-Sacchidananda. Since it is global, universal and comprehensive in its scope and purview it includes other modes of knowledge and passes beyond it. Moreover it is instrumental in the evolutionary manifestation of the dynamic Absolute.

A search for Reality which is not only bedrock of multiple phenomena of the world but the creative source of the evolutionary march from matter to life, from life to mind and still towards further evolutes, is evident in our metaphysical pursuit attempted through knowledge or existence or value. If there is steady and sincere thinking in metaphysical pursuit we will inevitably arrive at the Absolute who is both static and dynamic, personal as well as impersonal in its varied aspects. If Absolute is perfect then this perfection is experienced in each of his status either as transcendent or as immanent. Therefore it is quite legitimate to approach the Absolute from the standpoint of existence where Absolute is said to be pure and unqualified. At the same time from the point of view of idea the Absolute is thought to be pure subject as well as pure consciousness. Now in the philosophy of Sri Aurobindo both these standpoints of existence and idea have been brought into unity by the principle of Supermind. Supermind is at once consciousness and intelligence as the power of existence spread throughout the world. This is why supramental knowledge is not only a negation of our mediate inferential knowledge but it includes such a possibility of mental knowledge and goes to the farthest extreme of the Absolute and then from the Absolute point of view it relates the Absolute knowledge with mediate thinking. According to Sri Aurobindo, "A consciousness possessing the essential and integral knowledge proceeding from the essence to the whole and from the whole to the parts would be no longer mind but a perfect truth-consciousness automatically possessed of inherent self-knowledge and world-knowledge."[2] Supermind is not only subjective in the creation of consciousness which is evident in human knowledge but it is objective in its reality for it is the very existence inherent in the world.

Thus the claims of Idealism and Realism, that of consciousness on the one hand and that of pure existence on the other hand have been adequately met with by Sri Aurobindo in the principle of Supermind which is pivotal in his metaphysical system. Supermind is not only the truth itself but it is the self-determination of several other truths prevalent in human relationship and human knowledge. Since Absolute is the Integral Reality it is the conserver of all truths and penultimate realizations achieved by humanity throughout the ages. Human knowledge experiences the identity and awareness of the Infinite Reality in the process of recognition of the truth of existence. Supermind is the creative medium of knowledge which reveals the various and seemingly autonomous determinations of the Infinite. It is not only aware of the manifesting world but aware of the Absolute itself. The awareness experienced in human mind is at higher level than the self-awareness of the supermind. But self-awareness is not the negation of the perfect awareness of the world in which case it would be subjective. It is positively capable of determining several truths and consequently manifold levels of consciousness responsible for the recognition of these truths. It is self-awareness and at the same time it is the self-determining principle of the Absolute. In this way the principle of supermind is not only an epistemological determination of the world and Reality but an ontological principle of the identity of existence and knowledge.

In the beginning we observed how the three approaches to Reality bring before us the several data of Reality in relationship with existence, knowledge and value. Further we maintained that the approaches of

Realism and Idealism have mainly insisted upon the rival claims of perceptual experience and rational thought in arriving at the nature of Reality which is conceived either as consciousness or as pure existence. Both the approaches are limited in their cognizance of the modes of knowledge instrumental for understanding and conceiving the nature of Reality. Moreover from the point of view of Axiology they have brought out the values of objective phenomena such as correspondence, perceptual experience, validity and coherence. In the end we have thought after critical consideration that unless we attempt to go beyond the self-assumed limitations of mind and reasoning we will not be in a position to know Reality totally and in its existential nature as 'Sub Species Eternitatis.' In our times Sri Aurobindo has propounded the principle of supermind which is the supreme power of knowledge identifying awareness and objective existence. It is neither Realism nor Idealism but a pure concept of Reality which is in itself and known through itself.

——x——

> "It has been customary among people to suppose that it is the posture or Āsana which has got everything to do in the matter of meditation : it is not so at all....this method of postures cannot take us far in achieving our spiritual end........Patanjali in his *Yogasutra* has told us that the only Āsana that a Sādhaka should perform is one in which he can sit or lie down for a long time and at the same time fill himself with joy in such a way that he may not be required to move from his seat: स्थिरसुखमासनम् (JI.46). Any Āsana, therefore, in which we can continue our God meditation for a long time and in a happy mood is the Āsana that is useful for us."
>
> – *B. Gita : Philosophy of God realisation.*

References :–

1) Life Divine : Sri Aurobindo : Ashram, Pondicherry : 1955.
2) Ibid. Pp 769–770.

Plato's Criticism of Poetry – A Counter Attack (?)

By

Mrs. Pratibha G. Kamat, M.A.

Dhempe College, Panaji [Goa]

Plato's criticism of Art in general and Poetry in particular does carry the mark of eccentricity. It is difficult to miss the furious tone of his attack on Poetry. When the psychological and historical cau es of such an attack are sought for, there is found to be every reason to suspect that the all–round criticism is used as an instrument of defence. The best way to defend against an enemy is to attack him. The enemy of the philosopher is the poet. The quarrel between a philosopher and a poet had been taken up very seriously by Plato because he had deeply felt the power of Poetry.

The Socratic tragedy had an everlasting effect on Plato's mind. The character of his beloved teacher had been perverted by poets like Aristophanes. In his play '-Cloud ' for example, his main intention is to criticize the Sophists. The moral lesson given by the Sophists, as depicted in this play, was stated to be of the sort of justification given by Pheidippides for beating his own father. And this sort of advice was stated to have been given by Socrates, though Aristophanes knew fully well that Socrates was anything else but a Sophist. And the physical appearance of Socrates so favoured the caricature that when the mask maker's art was applauded on his double's first appearance, Socrates stood up in his seat to show the likeness. However learned the audience might be, it never has the patience to listen to and to think over the dry philosophical speculations. Dramatic art, on the other hand, has got a direct appeal to the heart of the audience. It was extremely unfair on the part of Aristophanes to turn Socrates into a caricature and to represent him as a Sophist and to put the principles in his mouth he had never taught. And it is not an exaggeration to suppose that most of the people who accused Socrates of corrupting the youth had been influenced by such false but extremely entertaining presentations: The dramatic presentation of his character on stage, however false, was a more powerful medium of conversing with the masses than the boring discussions conducted by Socrates in common places.

The other form of literary art popular in his time was epic poem which was supposed, not only to entertain people but to educate them, to build up the character of the young people. The powerful attack is directed on poets like Homer and Hesiod. The subjects dealt with by these poets varied from love to warfare and from medicine to music. It was because of this variety of subjects, forming the theme of the poem that the epic poets claimed expert knowledge of the various subjects they had discussed. The poem during these days never reached the masses through the impersonal manner of written words. The poets themselves were, on many occasions, accompanied by musicians and singers and Poetry was recited before the audience. The Poets, on the whole, used to look down upon the philosophers and make fun of them. In Republic (Book X), for example, we find Plato referring to the critical remarks passed by the poets on the philosophers like 'the cur which at his master yelps,' 'one mighty in the vain talk of fools,' 'the throng of all-too-sapient heads,' 'subtle-thinkers all in rags.' Such adverse criticism is damaging to the status of the philosophers. The best way to save one's case is to attack the opponent. The attack made by Plato on Poets is so thorogh and basic that it has weakened the position of the poet since then. The various and frequent references to Plato's views found in the books on literary criticism are significant, not for the historical perspective of the subject, but for its fundamental attack on the very existence of the poets in society. A poet, since then, is always put on defensive side, struggling very hard to justify and dignify his position in society. A student of Philosophy, perhaps, may not take Plato's Metaphysics as seriously as his attack on Poetry is taken up by a student of literature.

Poetry is being criticized by Plato on various grounds and through various angles. He has not given a systematic exposition of his theories.

One has to collect the relevant material scattered through the various dialogues. And, therefore, it is rather a difficult job to find out a principle of classification that would give a satisfactory account of his criticism of poetry. However, a tentative principle is to be accepted. If poetry is taken up as a central unit, in the first place, it is related to the poet; secondly it could be discussed in the broader perspective of Reality; thirdly, tt is related to the audience (the reader in the modern context); fourthly, to take up poetry as an organic unit to be evaluated on its own ground.

—0—

As regards the relation between a poet and poetry, Plato has devoted a large discussion to the nature of 'inspiration' that moves the poet to write poetry. Poetry reaches the masses through the rhapsodists and actors. The poet himself is inspired by Muses and, in turn, these men who are directly inspired by them, inspire the rhapsodists and actors. As Plato puts it, " All good epic poets, you know compose all those lovely poems of theirs not by their own skill but in a state of inspiration and possession——They tell us plainly, the poets, that they flit through the gardens and woody dells of the Muses, bringing us their songs from springs that flow with honey, like bees and borne up, as they are, upon wings. What they say is true; for he's lightsome twig, the poet is, a winged thing, a holy thing, unable to make poetry until he is inspired and bereft of his senses, his mind no longer within him. So long as a man retains dominion over his mind, he is powerless to make poetry or prophecy.[1] The general tone of the discussion throughout 'Ion' is sarcastic because what the Poet speaks, he speaks, not in virtue of any skill possessed by him but in virtue of the fact that he is possessed by God.

it is very significant to observe, in this context, that the poet does not speak the ultimate truth The poetic inspiration is on a subordinate level as compared to philosophical inspiration. In the context of beholding the ultimate 'Form' Socrates says:

" It will now appear what conclusion the whole course of our argument has reached with regard to the fourth kind of madness, with

---

1) Ion - 534

which a man is inspired whenever, by the sight of beauty in this lower world, the true beauty of the world above, is so brought to his remembrance that he begins to recover his plumage, and feeling new wings, longs to soar aloft, but the power failing him, gazes upward like a bird, and becomes heedless of all lower matters, thereby exposing himself to the imputation of being crazed."[1]

So far as the origin of poetry is concerned, Plato explains it as being due to inspiration and the poet is not 'in his right mind' when he speaks poetry.

What is the relation of the poet to the subject of the Poetry? The poets discuss a variety of subjects in all the minor details. Do they know what they are talking about? As the rhapsodist being inspired by the poet can reproduce the utterances of a Poet without understanding it or acquiring a special skill into the various actions referred to in it, the poet being inspired by God utters a number of things without understanding them or mastering the skill. The authoritative speeches made by the Poet sound to be hollow when their ignorance about the subjects they discuss is exposed. As it is being observed in Republic (Book X) that the poet knows neither about administration, nor about conducting the war, nor even about recommending a particular type of educational system. No public service is being rendered by them nor do we hear his disciples following a devoted, say 'homeric way' of life. And a very pertinent question is being put by Socrates to Glaneon' Can we suppose that Homer's contemporaries, or Hesiod's would have left them to wander about reciting their poems, if they had really been capable of helping their hearers to be better men.'[2] The things spoken of by the Poet are very high and noble but the Poet has no insight into them.

—0—

Forgiving the ignorance on the part of the Poet, what is the worth of the things that he talks about? This question takes us to the second point of view from which Plato's analysis of Poetry can be scrutinized.

---

1) Phaedrus - 249

2) Rep. (Book X -600)

For this, we have to get ourselves familiarised with his general metaphysical system which could be very briefly summarised as follows :—

(1) The world as it is seen and experienced is not the ultimate Reality. The ultimate Reality, the world of Ideas, could be grasped only through Reason. The world experienced through senses is an imitation, copy, and that too an imperfect one, of the world of Ideas. The world that we live and move in has got only shadowy existence. Whatever may be the degree of perfection which this world of sensible objects migh try to achieve it can never reach the finality.

(2) The soul has got three parts. The lowest part is appetite referring to the bodily necessities, while the highest part is Reason. Spirit is that which is placed in between the two.

(3) The appetite and spirit are inferior to Reason. The Reality could be grasped only by Reason. To nourish the lower part, by ignoring the highest, is positively harmful to the spiritual health of the person.

It is very essential to analyse, in this context, his views about artists in general. He makes a distinction between three types of Art.

(1) The art of using (2) the art of making (3) the art of representing. A painter, for example, can paint a bit and bridle while the leather worker can make them. But does either the painter or the leathermaker know how to use them? It is only the horseman who understands their use. The horseman is the artist using, the leather-maker the artist making while the painter is an artist representing. But in order to know whether his representations are good or bad he must take the advice of the expert in the field, which the painter never does. If this is the case with the painter, so is it with the poet. The poet is as much at the third remove from Reality. The poets along with the other artists are 'third in succession from the throne of truth.'[1] From the point of view of ultimate Reality the poet tells a ' lie.'

—0—

---

[1] Republic. 597

The 'lie' reaches the audience and is positively harmful to them. The criticism of Poetry, in the light of its relation to and effect on the audience is an all round attack on Poetry which makes the poet look not only as 'spoiling the audience' but rather superfluous.

Poetry and epic poetry, in particular, had been the main instrument of educating the child and the audience alike. The child got itself acquainted with the notion of God through Homer. Plato's charges against epic poets were as follows.

The stories told to children are, in the first place, fictions and secondly they are ugly. These stories depict the quarrels among Gods themselves, sometimes the son, punishing the father (Cronos). 'A poet, whether he is writing epic, lyric or drama, surely ought always to represent the divine nature as it is[1].' As God is good, he is not responsible for anything that is evil. So we should dispense with Homer's description of Zeus as the 'dispenser of both good and ill' or a statement like, 'Heaven implants guilt in man when his will is to destroy a house utterly.'

It is an utter mistake on the part of the mother to threaten the child by stories of spirits going about at night in all sorts of out - landish shape. This makes the children coward. A child must become brave and should not fear death. Hence false stories about the other world should not be told to the child.

Violent laughter, wailing and lamentations, on part of Gods and Heroes, as depicted in Poetry, make them look childish.

When it comes to the representation of the human life, it is observed that wrong-doers are depicted to be happy and moral people are depicted to be unhappy.

Plato seems to have taken dramatic poetry as his rival. Dramatic poetry has a direct influence on thousands of people at a time and therefore it is a very powerful instrument of moulding the character of the audience.

---

1) Rep.II -378.

Dramatic Poetry, he criticizes, appeals to emotions constituting the lower part of our soul. It is the lower part of our soul that responds to poetry and therefore, is far removed from Wisdom. Excess of grief, for example, on the part of a noble character, expressed over the death of his son, is something which should be discouraged. Instead of behaving like a child who goes on shrieking after a fall and hugging the wounded part, we should accustom the mind to see itself at once to raise up the fallen and cure the hurt, banishing lamentation with a healing touch.'[1] Pampering the misfortunes weakens the moral and spiritual strength of a person.

The sorrows and sufferings depicted on the stage are not only highly imaginary but look extremly ridiculous. As Socrates puts it :

'Soc—Now, look Ion, (when) a fellow dresses up in an embroidered robe and golden crown and starts bursting into tears at festivals and banquets, although he hasn't lost any of his happiness ; or starts tremblings with terror, when he is standing up among twenty thousand men all friendly towards him and none of them robbing him of his clothes or doing him wrong.'[2]

—0—

If this is what the Poet is worth of, what place should be assigned to him in the ideal commonwealth ? The only job that the poets can do is to praise Gods and good men. Plato himself was fully aware of the charm and power of poetry but to admit Poetry just for the sake of pleasure is, according to him, ' to betray what we believe to be the truth.'

He throws a challenge before the admirers of Poetry and asks them to prove, in lyric or some other form, its worth and benefit to society and human life. If the poetical colouring is taken off and the content is expressed in plain prose what is left " is like a face which was never really handsome, when it has lost the fresh bloom of youth."[3]

Though, he says, " Art is a form of play, not to be taken seriously and this applies to tragic poetry whether in epic or dramatic form "[4] he himself has taken up this play very seriously, because he thinks it extremely necessary to keep on an overall supervision on the activities of

---

1) Rep. X-603. 2) Ion-536) 3) Rep. (Book X-600). 4) (Book X-601).

the Poet. In the Republic, he refers to the censorship on the stories to be told to children.

If it is true that Poetry has got control on the audience, to the extent of moulding and spoiling the character of the people concerned, then Plato's furious criticism of Poetry is perfectly justifiable.

—0—

To criticize Plato for not having considered Poetry from the fourth point of view only, taking it as an organic unit is to miss the spirit of Platonic criticism.

Here is a philosopher with a scientific mind. He wants to lay down a plan for a Model city. Whom to allow the membership of this? Obviously those who help realisig the ideal of the city.

What contributions are being made by the Poets to the general welfare of Society? Does Poetry give us any penetrating insight into the mysteries of the world? To allow the poets a significant place in society is to invite problems because the poets, hy their emotional utterances, make people unduly sentimental about the various things.

To a poet, Plato's criticism of Poetry is hostile not only because he criticizes the Poet as a liar but because he thinks that to enjoy poetry is to entertain and pamper the lower part of the soul. His metaphysics may be given up and yet his criticism of Poetry carries weight to the extent to which it is true.

Is it true that the Poets are so powerful agencies as to make and break social structure?

A large part of our system of concepts and ideals, norms and values comes to us through Literature. But do we take them directly from literature or do we test them against the facts of experience? An answer to this question placed in the context of modern society is irrelevant. A Society which has no other means of entertainment and instruction is bound to be affected, to a large extent, by its Poetry. If so, Plato's criticism of poetry is very convincing. Or is he trying to turn the tables on the opponent and putting the same charge against them which had been put against his master, namely, that of "corrupting the citizens"?

——×——

The Concept of Time – A Philosophical Study

By

Dr. T. G. Kalghatgi, M.A. Ph.D.
Head of the Department of Philosophy
Karnatak University
Dharwar

I. The concept of time has been an important problem in philosophy. It is more difficult for understanding, although it has been traditionally linked with the problem of space. Aristotle was aware of the difficulty in understanding time For Shakespeare time was 'this bloody tyrant'. St. Augustine said that he knew what is time, but if he were asked to explain, he would say, 'I do not know' because, past and future have duration but no existence; the present exists but does not endure. However, it would be necessary to understand the philosophical implications of time in order to know the nature of time and its empirical analysis.

II. Aristotle says that time does not exist without change. It forms a continuous whole. The present is the link of time and the dividing line between the past and the future, it is indivisible. The now is the end and the beginning of time, not of the same time, however, but the end of that which is past and beginning of that which is to come.[1] Augustine conceives of the present as Time point which exists but does not endure, past and future have duration but no existence. Nature of time is therefore difficult to understand.[2] Berkeley finds that difficulties in understanding the nature of time are generally of one's own making and, "for my own part whenever I attempt to make a simple idea of time

---

1. Aristotle : Categories. Ch. 10–14. Metaphysica Bk. v, Ch 13.
2. Augustine : Confession. Book XI.

abstracted from the succession of ideas in my own mind - I am lost, embrangled in inextricable difficulties. I have no notice of if at all."[1]

To those who conceive time as a mathematical magnitude or as a physical dimension, there seems to be no difficulty in defining time. It is, in this sense, to be treated exactly like space and not as a property of a thing.

For Descartes, time is an infinite atomic series of moments. In order to vindicate his conception of the intervention of God as also the original imparter of motion, Descartes had to present the atomic theory of time. Spinoza conceived time as unreal, as a temporal aspect of things is due to the modification of the finite subjectively. For attainment of the ultimate truth one must transcend this limitation and see things ' Subspecie aeternitatis '. But for Leibnitz space and time are confused ideas abstracted from our experience of things known independently of space and time.

But for Kant, time, as space, is neither confused perception nor an absolute It is, like space, not a reality of things existing for itself, nor a quality or relation belonging to things, but form of perception and function of the senses. We cannot think of things without time, though we can think time without things. Time is a priori and necessary precondition of our perception of things. Space and time are vitiated by antinomies.[2] Bradley makes space and time mere appearances, as all relations lead to infinite regress. Newton makes a distinction between sensuous and absolute time. All things are placed in time as to order of succession. Sensuous time is vitiated by relation to external things and, hence unreal. But absolute time transcends this relation, therefore real.

In recent philosophy Bergson gives prominence to the concept of time. Time (Duree) is the fundamental principle of creative evolution. It flows and is never static. We must live time as thought cuts reality and presents pieces of the static real. Therefore,we cannot think real time, we

---

1. Berkeley ; Human Knowledge Sect. 97-98.
2. *Kant.- Critique of Pure reason.* 266, 32 D.

must live it because life transcends thought.[1] Whitehead accepts the fundamental principle of change and time as continuous; but instants are not fiction. They are also real. He wants to bridge the gulf between experience and science. Alexander's space-time is the stuff of which things are fashioned. The fundamental principle of 'relativity of simultaneity ' of Einstein enable us to understand the space–time continuum as the matrix of experience. The principle of relativity declares that there is no absolute magnitude; nothing whatever which can claim to be great or small in its own nature. There is no absolute duration, nothing whatever which in its own nature is short or long. I coordinate my experience from my own standpoint of rest in a system of reference in relation to which all else is moving. 'Space and time are not containers, nor are they contents, but variants.[2]

The concept of time has been discussed in Indian philosophy in its various aspects. Time may be considered as a category of experience or a reality independent of experience. In the Buddhist schools of thought time does not exist as an independent reality. According to Vaibhaśika, the three transitions of time the past, the present and the future are based on causal efficiency determining the remote fruit and that actually produces the fruit. Time is not mentioned as a dharma in the Vaibhāśika list. However, the distinction of immutable and empirical has been accepted indirectly through the concepts of amrta dhaṭu and Saṁskṛta lakṣaṇa. The Sautrāntikas deny the objective reality of Saṁskṛta lakṣaṇa and hence the reality of empirical time. They admit the reality of the present only and it is nothing but an element The moment is nothing over and above the object such as jar. There is no independent kṣaṇa. For Nagasena time is a product of ignorance. The Mādhyamikas consider time as non–substantial even from the empirical point of view. Empirical time appears to be real due to the tendency of the mind to objectify the concepts ; time is neither eternal entity nor empirically existent. Time might be thought to exist in relation to the things that change. But as changing things are not real, the reality of time is not also not established. The Advaita Vedanta considers time as unreal. It's reality is emphasised due to nescience (avidyā). In the Sāṁkhya system different views have been expressed. It is said that time is an evolute of prakṛti. It is sometimes suggested that the primordial matter is itself time. Sometime distinction is made between eternal time and the fractional time. Eternal time is nothing but the guṇas of prakṛti and fractional time is produced through other and the various limiting adjuncts. Again it is sometimes said that time is non-existent. For Patanjali time is only a mental construction, and has no factual existence. Like the Buddhist view, Patanjali says that the moment is real and not the duration. Infinite time is a non–entity objectively considered being only a construction of the understanding based on the relation of antecedence and consequences.[1] In this sense time has no real existence apart from the moment.

---

[1] *Passmore : Hunderd years oj Philosophy*· Page 107

[2] Carr Welden : Principle of Relativity Page 190.

We now come to the realistic interpretation of time. The Nyāya-Vaiśeṣika present time from the realistic point of view. Time is real, it is a substance. It is eternal and all pervading. It causes movements and changes. Changes cannot be effected by things themselves. There must be some thing which makes the movements and changes possible. This something is time. Time substance is itself static, but it is the source of all change. It is devoid of specific physical qualities like colour. Time is one substance, and the distinction of different times like hour and day is only metaphor. These different times are mere representations of things. The Bhatta School of the Mīmāṁsā accept the realistic position of time. Time is substance, all pervasive, eternal and devoid of qualities, like colour. But time is perceived by the senses along with the perception of the sense objects. Prabhakar accepts the realistic position of time in general. Similarly, the Jainas accept the realistic view of time. Time is a substance having infinite number of samayas (moments) as its modes. It is dynamic in the sense that it changes into moments by virtue of its inherent nature. The infinite moments of the dynamic substance of time are its modes. From the synthetic point of view, time is substance, sometimes it is suggested that time is a quasi–substance. It is an all–pervading form of the universe in which are strung the successive movements of the world. It is an enduring form from the past into the future. Yet time has no magnitude, and so kāyatva. It is not an astikāya. It is mono-dimensional. The time series are always

---

1) Murti (T. R. V) *Central philosophy of Buddhism* pg. 198–200.

in forward direction (Ūrdhva prachaya). It is a linear series. The Jainas make a distinction between (a) real time and (b) empirical time. From the ultimate point of view time is a substance, eternal and unidimensional. From the practical point of view, time is measured in the temporal sequence. The measurements of time in the distinction of hour and day are due to factors like solar motion. Time is dravya (substance) but not astikāya (the fundamental three dimensional existence). The Jainas have worked out the schematic presentation of the empirical time in mathematical terms. The unit of time forms the present. The particles of time are innumerable, invisible, inactive and without form. These particles exist, each in its own capacity, and are without activity. The present, as we said, forms one unit (samaya). Future has many samayas as the past plus one. The past has as many samayas as the future minus one. The total time will be twice the amount of past plus one or the twice the amount of the future minus one. Even the smallest calculable fraction of time, the avaliya, consists of as many samayas as all the remaining others that are being recorded.[1]

III The Problem of the absolute and relative time has been discussed in the Western and Indian thought in scientific and philosophic terms. Newton made a distinction between absolute and relative time, in the sense that absolute time is that which is in itself and flows equably without relation to any thing external. It is also called duration. Relative time, common time, is sensible and external measure of duration. By means of motion which is commonly used instead of true time, such as month and day, we have seen that, some have given an Idealist interpretation of time as conceptional. The measured time is empirical based on the movement of things. The realistic interpretation of time makes time real and a substance. From the empirical point of view it is measured in the conventional forms, like months and days, on the basis of the movement of things. Eternity can be considered from two aspects: (a) as infinite time and (b) utter timelessness. Those who equate eternity with endless time say that eternity is infinite and time is a limited duration. Newton and Locke identify eternity with infinite time. Time is considered as a continuous and an infinite span of time. It is duration.

---

1) Schubring : The Doctrines of the Jainas, Banarsidass Year, 1962, pg. 128.

Some others consider eternity as utter timelessness. In a psychological sense time and eternity are relative terms depending on the depth and intensity of experience of individuals. For one who is deeply engrossed in seeing a football match, there is no sense of time. All temporal relations are irrelevent. But in a dragged on monotonous experience time hangs on and appears to linger. We are here reminded of a short story in English in which two old men sit silently blinking at each other without any sense of time. But this is not the sense of eternity, although it may be described as timeless experience. The watches of the two old men have also stopped suggesting symbolically that time is not relevant to them. On the same analogy, we can say that the experience of the Absolute, the Kaivalya experience, is the experience of the eternity where empirical units of time and the distinctions between past, present and future are eliminated It is the highest experience of eternal bliss in which past, present and future are merged in one and are experienced simultaneously, if we can use the phrase. In fact it is not relevant to measure the eternity in terms of conventional units of of time.

During my discussions with Padmashree, Dr. D. R. Bendre, the eminent poet, Dr. Bendre presented a view of time and eternity from the mystical point, more specially from the point of view of mathematical mystici m.

A.) 1 = Unit fundamental and real.

B.) From 2 to 10 = number which gives duration in various permutation and combination. *Samkhyeya.*

C.) The infinite numbers of combinations are asankhyeya This is infinite time or infinity. But it is still limited.

D.) Eternity = Infinity + 1

IV. With all our speculative efforts to solve the problem of time, time has eluded us. We are tempted to say, with Omar Khayyam—

" Myself when young did eagerly frequent
Doctor and saint, and heard great Argument
About it and about: but evermore
Came out by the same door as in I went ".[1]

—0—

---

1) Rubiyat of Omar Khavyam : Trans Fitz Gerald- First Version XXVII

Shri Vithalrao G. Jamkhandi

– A short sketch of life

By
S. R. Narsapur
Dharwar

" Good people have suffered. Suffering is one of the best ways God has in bringing out the best in the life of his votary."

It was a sunlit morning of a day as far back as in the year 1902 or 1903. I was playing a game of marbles, with a companion of my own age, in a plague hutment camp. My companion's cousin, still a toddler, was sitting closely, watching intently the progress of the game, happy at the sight of–the rolling marble – each time it was catapulted by us by dextrous fingers.

As we were deeply engrossed in the game, a mad mongrel from somewhere, of which we were unware, made a sudden attack on me and after biting off a piece of flesh from my elbow, dashed away. I was in pain and sobbed. But the toddler was so much moved by distress that he started crying and could only be consoled with great difficulty after a very long time.

This was the late Sri. V. G. Jamkhandi M.A.LLB. (Bhaurao as he was known to us), a retired District Judge and a distinguished Lawyer of Dharwar. This was the person who, even as a toddler, had qualities which shared the suffering of other heings as his own. The same strain of sympathy towards the weak and the suffering and goodness to the poor pervaded him throughout his life. Unmindful of his own sufferings, he was always by the side of those that needed his help and made it the guiding principle of his profession as an advocate and in service as a Judge. He was fully aware of human weaknesses and always appreciated the good points in others. He was therefore liberal to a fault in his dealings with others. As far as I can remember, having been a close associate of his, he used to be always on the deficit side with his clients as few of his clients paid him his due and agreed fees fully; but he used to ignore it with resignation.

His youth was a long period of suffering. The premature death of his father, a civil servant in the British India Government, when he was just a student, left him in not very favourable circumstances with the result that he had to prosecute his further studies under very adverse circumstances; but his faith in God and his self-confidence supported him not only throughout his successful career as a lawyer and a Judge but also in his not too happy a domestic life.

Strengthened by his close contact with Gurudev Ranade, he had developed a spotless character, that created confidence in every one who came under his influence. His close association with Gurudev and the high opinion Gurudev had about him can well be seen from the correspondence they had between them. His domestic life was however not quite happy. Why? The scriptures testify to the truth that good people have suffered because suffering is one of the best ways that God has in bringing out the best in the life of his votary. It was this suffering that brought forth in Shri Jamkhandi godlike qualities like love, patience, compassion; for, without suffering life would be mechanistic, animal-like and not Godly. And by the suffering of such good people, the world improves. When wicked people suffer we would harden our hearts and simply say; "he deserved it;" but when good people suffer we cry and say "This must not be" and so was this soul, Shri Jamkhandi. All improvements in this world are the result of the agony of such souls. I have rarely met a person-amongst those who came into contact with him even for a short duration,-who has not a word of high praise and regard for his qualities.

Personally speaking, though he was younger in age than myself I always counted on him for sound advice in solving my own problems and I have never repented for having done so.

He was a keen and steady sportsman throughout and had an unflinching faith in the spirit of sportsmanship. Cricket, Hockey and Tennis were his favourite games. Modesty, truth and an unflinching faith in God were the characteristic qualities of his life.

As a student of Philosophy, he had made a deep study of Religion and could converse well on the subject. His knowledge of religion was not that of a literary pedagogue; it had greatly moulded his own life which fact was well borne out in his day to-day activities of life.

He was a most unassuming personality. To him, modesty was the first principle of debate and whenever he differed and even under extreme provocation, he showed his disapproval not by anger or harsh words or resentment but by a simple smile and silence.

The end came after a short period of illness which came without the least warning He was 73, when he passed away. He died as if in harness. It was probably the end of a strenuous professional career. The strain of heavy work of a busy lawyer at an age when others would have retired to a quiet family life, must have taken its toll. Doctors opined that it was a case of Brain Cancer.

But the one great feature of his illnes, short though it was, was his interest in the well being of his visitors and their families. He passed away with good wishes for others on his lips.

He was one of the most selfless and devoted workers of the Academy founded by Sri. Gurudev Ranade in Belgaum. In his demise, that Public Trust has lost a very valuable asset. Sri. Gurudev himself held him in very high esteem. A letter addressed to him by Sri. Gurudev is printed below.

—0—

Post Nimbal (M. S. M.)
District Bijapur
2nd December 1954

My dear Bhaurao,

I cannot say how pathetically I am looking back upon the experiences I had at Dharwar the other day. That we should all be gathering together at Dharwar and that you should be suffering from a tooth abcess was to us most touching and painful Nevertheless, the equainimity and the composure with which you bore all the trouble and the enthusiasm with which you still worked for the welfare of all those who had come to you will stand as an eternal monument of your spiritual life. It would have been impossible for any other gentleman to be so calm and so serene when he was himself suffering so much and a hundred guests at least had gathered there Everybody who came there will carry with him very powerful impressions of the spiritual life that they all enjoyed there. Kindly let me know how are you doing now. Please remember me very much to your mother, wife, and children and particularly Wamanrao. I am very glad that Wamanrao who has come of age is carrying on your affairs so as to be an ornament to you. When are you expecting to go to Kolhapur. Prof. De Marquette from France is coming here in this week. He is a great student of comparative mysticism. Please remember me also to your servants all of whom worked very enthusiastically and disinterestedly for the welfare of your guests. On the 10th instant, there is a Sarva Dharma Parishad to be held at Bijapur and I am asked to open it. The Chief Minister Shri Morarji Desai will be opening the Memorable Celebration of 770 Amara Ganadhishwar function. I am also delighted to have spent some spiritual good time in your motor car when 1 had gone out. I cannot thank you too much for all that you have done.

With best wishes for your spiritual welfare.

Yours affectionately,
R. D. Ranade.

—0—

Science and Religion

A New Perspective.

By

Dr. K. Guru Dutt
Bangalore

As a human activity, science must be judged, not abstractly, but in the human context. In essence, science is an attitude towards nature developed in comparatively recent times. It involves a certain type of faith along with reason. The faith, mostly unspoken, is in the uniformity, continuity and orderliness of nature; reason has its application in the procedures for dealing with observable and measurable aspects of nature. Science cannot get along without either of these factors; and at its best represents a constantly varying balance between the two.

The soaring hopes raised by the spectacular successes of science are now tempered by a growing awareness of the dangers inherent in its undiscriminating application. The claims set up for science during the last century as a complete and self-sufficient outlook on life are no longer seriously pressed by scientists. A realization of the limitations of science, and of the relativity of its findings has engendered a new humility. As Jacob Bronowski, an eminent and representative scientist and gifted interpreter of science, has stressed, science is only one language for questioning nature; others are possible.

To-day it is mostly laymen, especially secularist " intellectuals " in the developing countries, who are using the words " science " and " scientific " in a purely eulogistic sense, showing themselves off as " more roylist than the King." They are allergic to the suggestion that religion, understood rightly, may be the only available corrective to the excesses of science. So it would be well worth while to clarify what religion means, and examine the possibilities of a frame of reference in which both religion and science can function harmoniously.

Religion has many aspects. But we shall confine our attention to two of them, one negative and the other positive. The former deals with the role of religion as a balancing factor, and the latter with its principal content, the sense of the "sacred" or "holy." We shall take them up in order. Balance implies an element of control, not for the sake of domination but for co-ordination and restoration of equilibrium. It will not ignore or exclude any feature of the total situation, but assign to each its importance according to exigencies. It is the tacit acceptance of such a principle, within and without, which makes our world appear as a cosmos rather than as chaos.

We can watch such a principle at work in the universe, for example, in the pull of the centrifugal and centripetal forces which keep the planets in their orbits. We sense it in the "wisdom of the body" which maintains the constancy of the inner environment (homeostasis) and ensures the stability and viability of bodily functioning. Religion posits such a substratum for the sphere of experience as whole, which is at once descriptive as well as normative, cosmic as well as ethical. In its essence it partakes of the nature of an all-pervasive Law in which the subject and the object merge. The Veda called it *Rita*, which had its parallel in the Zoroastrian concept of *Asha* and the Chinese notion of *Tao*. Buddhism pictured it as *Dharma* which literally signifies Law, and the great theistic religions anthropomorphised it and named it God.

It is a total dimension of experience; and conventional distinctions like those between the natural and the supernatural are irrelevant to it. It also cuts across the divisions between the different spheres of human activity. It is not dependent on us, but rather it is we who are dependent on it. One can either be "open" to it or "closed" in varying degrees, each with many intermediate grades. The open mind reaches awareness; the closed mind ignores it and gets enmeshed in the cocoon of its self-created "ignorance", and becomes its victim. The awareness is in the nature of an awakening, an experience, not an intellectual proposition. Religion and its practices should help to bring about such an awareness. Otherwise, it is not religion.

We now come to the positive aspect. Many thinkers and scientists today are agreed that a major component of religion is a sense of the "sacred" or " holy ". Thus Sir Joseph Needham, the eminent biologist (author of the monumental work : ***Science and Civilization in China***) says that the sense of the holy is as appropriate and necessary as the experience of love or the sense of beauty. It is this which distinguishes religion from philosophy, ethics or even theology. For this sense, Rudolf Otto coined the term "numinous" (from Latin *Numen* meaning deity).

Referring to the ancient veneration of cosmic objects,Mirces Eliade, the well-known authority on comparative religion, points out that it is not " fetishism " as imagined by scholars like Tylor or Frazer or Max Mueller : " It is not the tree, the spring or the stone that is venerated, ***but the sacred that is manifested through these cosmic objects***"(Italics in the original). Eliade also emphasizes that although religious experiences are expressed and transmitted in a particular context of history, and in contemporary terms and symbols, they are not reducible to non-religious forms explainable in the languages of economics, sociology or politics.

Sacredness is not an objective phenomenon in the scientific sense. Nothing is sacred in it-self the sacred is a quality superimposed on the thing. The sacredness emerges, as Durkheim observed, only when man is in a certain kind of ***relation*** with reality. It all depends on the attitude; and attitudes can be cultivated or starved. A thing or an action can be made sacred (consecrated) or profaned (desecrated). The word " sacrifice " in its primary sense denotes an act which confers sacredness. It is a symbolic act, or in other words, ritual: ***Yajana.***

Sociologists are coming round to the opinion that religion is not, as was held not long ago, merely a product of primal fear, or an illusory means for coping with the tragicness of life. It is not a reaction to some fixed parameter of human experience, but rather a complex of symbolic techniques which shape cognitive as well as emotional experience. Thus Professor Robert N. Bellah of California University has said " The transmitted religious symbols also provide us wi h meanings when we did not ask, help us hear when we were not listening, help us see then we did not look. It is then this shaping and moulding capacity of religious symbols, with respect both to meaning and feeling.... that gives them such power in human life, both personal and social."

The power lies in this that religion is *sui generis*, and not a department of life on a par with others, as secularists hold. It is the principal motivation in life, so long as it is taken seriously. *Homo religiosus* is "total man."

So far, we do not see any grounds for a necessary conflict between science and religion. Such a conflict was the inevitable result of the historical circumstances of European Christianity, and of the tendencies of religions of Semitic origin. It has no relevance to Eastern religions. Briefly the conflct was the outcome of the identification of "faith" with religion, and of picturing faith as the antithesis of reason.

This antithesis is symbolized in the fact that Martin Luther and Copernicus were contemporaries. Luther declared, "Reason is the greatest enemy that faith has : it never comes to the aid of spiritual things, but – more frequently than not struggles against the divine Word, treating with contempt all that emanates from God." On the other hand, Copernicus, by his heliocentric theory of the solar system initiated the far-reaching "revolution" in outlook associated with his name, which in due course gave birth to modern science.

Yet, by a strange irony, the Protestant ethic was itself largely responsible for the rise of capitalism, which in its turn provided the social conditions needful for the development of science, as elaborated by Max Weber in great detail. A hundred years ago, Carlyle said, "Just in ratio as (scientific) knowledge increases, faith diminishes." Carlyle had good reason to say so; it was in his time that Lyell's hypothesis gave the lie to the Biblical account of creation, which had so far been taken as literal and divinely revealed truth. The general sophistication of the modern mind is expressed in H. L. Mencken's definition of faith as an illogical belief in the occurence of the improbable.

The Western conflict between religion and science can be viewed as due to the assumed antagonism between faith and reason. Obviously it cannot be solved unless this inner conflict is first resolved. Catholic Christianity attempted to resolve this opposition by placing faith and reason in water-tight compartments which did not communicate with each other. This position is best expressed in Cardinal Newman's words: " Reason is one thing and faith is another and reason can as little be made a substitute for faith, as faith can be made a substitute for reason " But like the partition of India into India and Pakistan, this is no final solution. It is only a temporary and precarious cessation of hostilities.

In order to reach a lasting solution of this impasse, we have first to examine the true nature of faith. Faith is an all-pervasive attitude. As George Santayana has poined out in his book ***Scepticism and Animal Faith,*** life would be impossible in the abssence of an instinctive faith, and even sceptical reason needs such a faith to stand upon. The hidden assumptions on which every man works, which he does not question or even recognize, embody the unspoken faith, which can over-power his avowed faith. The apparent conflict between faith and reason is in reality a masked conflict between two faiths, one instinctive, and the other voluntary. Its true nature must be realized before it can be resolved. It is essentially a Western problem, which except for a highly sophisticated minority, has no relevance for the people of India at large.

Coming to the main question, the cure for a mind divided against itself lies obviously in the achieving of single-mindedness. In ancient India, such single-mindedness and the disciplines and techniques for attaining it were both called ***Yoga.*** It embodies the principle of balance referred to at the outset. The art of consecration, the cultivation of the sense of the sacred was called ***Yajna.*** The Gita expounds both these compendiously ; and understood in modern idiom, can provide us with a frame of reference quite adequate for the reconciliation of faith and reason, of religion and science. Whether the world will accept such a solution is doubtful. But fortunately for use in India, not-withstanding all signs to the contrary, they are still a live option. At least I like to think so.

——x——

The Real Message of the Bhagavadgītā

By

Prof. S. V. Dixit, M.A.
Reader in Sanskrit·
Lingaraj College, Belgaum.

The Bhagavadgītā has been interpreted by different scholars and interpreters, with almost a bewildering variety of views regarding its real message. One is indeed puzzled as to how the Bhagavadgītā, which is written in an easy style and is marked by a clarity of meaning, can yield so many interpretations, which are often mutually conflicting or contradictory. This fact has led many scholars to believe that the Bhagvadgītā does not have any particular philosophy to preach; but that it preaches a number of doctrines, mutually different and at times difficult to reconcile. Some speak of the three षट्कs of Adhyayas in which कर्म, भक्ति, and ज्ञान are preached. If we try to analyse the cause of this bewildering variety of interpretations, we find that the main cause for it is the desire of every interpreter to make Bhagavadgītā appear to support his own particular viewpoint. And the diffuse discursive style of the Bhagavadgītā which often contains apparently conflicting statements and loose terminology, yields itself to such different interpretations. Every Ācārya or interpreter finds some passages in the Bhagavadgītā to support his view; and he tries to explain the remaining portion in such a way as to bolster up his view-point, often twisting the meaning too much at places. Thus has grown the great mass of exegetical literature on Bhagavadgītā which has made it almost a riddle.

The best way to get at the meaning of the Bhagavadgītā is to steer clear of all this mushroom growth of commentaries and annotations (some of which are very brilliant, but still having a particular bias), and to read and understand the Bhagavadgītā for oneself. Shri J. S. Karandikar of Poona had struck the right note on the right method of interpreting the Bhagavadgītā in one of his speeches, when he said that the best way to understand the Bhagavadgītā was to study it without any pre-conceived notions, and without the aid of any भाष्य or exposition. Then the Bhagavadgītā would itself solve all the problems of the readers about its true meaning. Bhagvadgītā is as if telling all of us : सर्वभाष्याणि संत्यज्य मामेकां शरणं व्रज । अहं त्वां सर्वशङ्काभ्यो मोक्षयिष्यामि मा शुचः ॥

So it will be worthwhile to examine the Bhagavadgītā in this way. Three pre-requisites for such a study are patent enough viz. (1) an unbiassed mind, (2) a knowledge of the background of Bhagvadgītā teachings and (3) a good knowledge of Sanskrit. We now propose to undertake a brief survey of the Bhagavadgītā in this light to see what its true message is.

We must begin with a brief review of the religious and social background of the Bhagavadgītā. The Bhagavadgītā is an attempt by Brāhmanic religion to bolster up its own position against the revolt which Buddhism, Jainism and other heretic schools had started against the decadent Brahmanical sacrificial cult. The new faiths were gaining ground on account of their simplicity in details of practice, their opposition to वेदप्रामाण्य and चातुर्वर्ण्य, their emphasis on ethical doctrines like ahiṁsā, and their appeal to the common mass of people, particularly the lower castes, which were treated unfairly by Brahmanical priesthood, as also the Brāhmaṇa community. To counteract against the rising tide of these new faiths Brahmanism was attempting to effect a reformation of its own religious tenets, basing the Hindu religion on a broader basis, assimilating the attractive elements of the rival faiths, introducing the Bhakti cult as the 'rājavidyā, rājaguhyam' on account of its great appeal to the average man as to the elite, and making an approach to the masses in simple Sanskrit, instead of confining religion to Vedic mantras. The Epics and the Purāṇas which preach the new, resurgent, popular Hinduism were thrown open to all, without distinction of caste, creed or sex. The Mahābhārata came to be called as 'pañcama Veda,' which was open to one and all. Thus the old religion was innovated to suit the needs of new times, without cutting it adrift totally from the vedic religion. The Bhagavadgītā which forms part of the Mahābhārata, is thus a text of the popular Hinduism of the Epic Period.

Coming to the teachings of the Bhagavadgītā, the main problem before us is twofold : (1) Does it preach ज्ञानमार्ग, भक्तिमार्ग or कर्ममार्ग ? (2) At practical level, does it preach कर्मसंन्यास or कर्मयोग ? To solve these problems it will be advisible to examine the Bhagavadgītā according to the well-known Mīmāṁsā test : उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम्। अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥ The seven things which should be considered while deciding the meaning and purport of a work or treatise, as per the above rule are: (1) Beginning (2) End (3) Repetition (4) Newness (5) Effect (6) obiter dicta and (7) systematic development of argument. How these things are very important in तात्पर्यनिर्णय is so clear and evident that it hardly requires any explanation.

If we subject the Bhagavadgītā to this seven-fold test, we find the position to be as follows : (1) उपक्रम-The Bhagavadgītā begins as a discourse given by Lord Kṛṣṇa to Arjuna, when the latter was faced with the problem of कर्माकर्म in the form of whether to fight or not to fight the great war that was impending. (2) उपसंहार – At the end we find Arjuna saying नष्टो मोह: स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत । स्थितोऽस्मि गतसन्देह:करिष्ये वचनं तव ॥ (XVIII. 73).And he prepares to fight. Thus he decides on 'action' and not renunciation of action. (3) अभ्यास- An author always repeats those points which he wants to emphasize specially. It we examine the Bhagavadgītā from this angle we find that it is the message of कर्मयोग (=निष्कामकर्मयोग) that is again and again repeated; and we also find that the doctrine of भक्ति also is again and again emphasized. We quote here a few important passages in this connection: (a) कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ (II. -47) (b) नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मण: । शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मण: ॥ (III. 8), (c) तस्मादसक्त: सततं कार्यं कर्म समाचर । असक्तो ह्याचरन्कर्म परमाप्नोति पूरुष: ॥ (III 19) (d) मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वर: ॥ (III. 30) (e) एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभि: । कुरु कर्मैव तस्मात्त्वं पूर्वै: पूर्वतरं कृतम् ॥ (IV. 15) (f) सन्यास: कर्मयोगश्च नि:श्रेयसकरावुभौ । तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ (V. 2) (g) अनाश्रित: कर्मफलं कार्यं कर्म करोति य: । स संन्यासी च योगी च न निरग्निर्न चाक्रिय: ॥ (VI. 1), (h) तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिक: । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान्भजते यो मां स मे युक्ततमो मत: ॥ (VI. 46–47), (i) चतुर्विधा भजन्ते मां जना: सुकृतिनोऽर्जुन । आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते । प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रिय: ॥ (VII. 16–17), (j) तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च । मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ [VIII. 7],[k] मन्मना भव

मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ।। [IX.-34], (l) श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद् ध्यानं विशिष्यते । ध्यानात् कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ।। (XII. 12), (m) यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् । यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ।। एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च । कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ।। (XVIII. 5-6) (n) नियतस्य तु संन्यासः कर्मणो नोपपद्यते । (XVIII. 7al), (o) न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते।। (XVIII.II), (p] चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः। बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ।। (XVIII. 57) (q) स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा। कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ।। (XVIII.60) (r) मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ।। सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।। (XVIII. 65-66). We find that these passages again and again repeat the idea that निष्कामकर्मयोग and भक्ति together are the best way to salvation. Bhagavadgītā actually holds that कर्मसंन्यास in an absolute sense is impossible; and real संन्यास consists in the renunciation of फलेच्छा. (4) अपूर्वता– The novelty in the teaching of the Bhagavadgītā was the doctrine of निष्कामकर्मयोग which it preaches. In the upaniṣads the emphasis was on the renunciation of the world. In Buddhism and Jainism also a very great stress was laid on renunciation. The Bhagavadgītā brings the message of fighing the battle of life. The life of every man is a 'kurukṣetra,' and every man is an Arjuna perplexed with the problems of 'karmākarma' (to do or not to do), and the Lord preaches to every such Arjuna to fight the battle of life with a brave and unflinching heart, with no desire for any personal aggrandisement or fruit, but with the sole idea of redeeming the soul by doing one's duty. लोकसंग्रहार्थं कर्म is the clarion call of the Bhagawatgītā (5) फलम्—The effect of the Lord's advice in the Bhagawatgītā on Arjuna, as we see, has been of taking to कर्मयोग. And even later ācāryas like Śaṅkarācarya, Rāmānujācārya, or Lokamānya Tilak, who came under the influence of the Bhagavadgītā, have carried out the Gitā ideal of लोकसंग्रहार्थं कर्म. Even Śaṅkarācārya, propounder of कर्मसंन्यास is himself a shining example of निष्कामकर्मयोगिन् though formally he was a संन्यासिन्; for, to his end, he was relentlessly fighting the cause of Brāhmanism against the rival religions and philosophies. (6) अर्थवाद्—There are some passages here and there which do not ostensibly seem to be in tune with the main teachings of the Bhagavadgītā. Some of these, however, can be reconciled therewith without undue twisting; while some shall have to be construed as mere अर्थवाद, in view of the overwhelming array of passages cited above supporting the main teachings of the Bhagadgītā viz. निष्काम कर्म for लोकसंग्रह and अनन्य-भक्ति of the Lord. Such अर्थवाद-like passages are, for example, 'सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते । (IV. 33 cd), ज्ञानाग्नि: सर्वकर्माणि भस्मसात्कुरुते तथा । (IV. 37 cd) etc. (7) उपपत्ति–In the Bhagavadgitā we find a fairly well connected development of argument throughout the work. The Lord starts with the discussion of the immortality of the soul; He tells Arjuna that philosophically a soul can never be a killer or the killed (नायंहन्ति न हन्यते–II. 19d). Then Arjuna is told how his 'dharma' as a Kṣatriya also requires that he must fight. Then is emphasized the importance of लोकसंग्रहार्थं कर्म in preference to the path of कर्मसंन्यास. Next the Lord tells that कर्मसंन्यास in an absolute sense is impossible; and real संन्यास consists in the संन्यास of फलेच्छा. Then is taken up the topic of how to become a कर्मयोगिन्; and in that discussion the Lord says that a constant practice of निष्काम-कर्मयोग and भक्ति leads a man to salvation. By the way is initiated a discussion about the nature of जीव, जगत् and परमेश्वर, the real way to मोक्ष and the nature of मोक्ष, thus giving a fullness and completeness to the treatment of the ethical and philosophical issues involved. Then the Lord asks Arjuna whether he now feels free from all his doubts, to which Arjuna answers in the affirmative. The eighteenth Adhyāya is really the most important Adhyāya in the Bhagavadgitā. Like any good author or speaker summing up his thesis, the Lord has admirably summed up his views in this Adhyūya.

The real message of the Bhagavadgitā can be thus summed up: (i) निष्कामकर्मयोग is the correct ethics for everyone. Even a ज्ञानिन् should practise it for लोकसंग्रह. (ii) भक्ति is very helpful,—nay, essential,—for assimilating the spirit of निष्कामकर्मयोग. For भक्ति, which implies a complete surrender to the Lord and the Maker, is the best education for inculcating the spirit of निष्कामकर्मयोग. (जनार्दनसेवा can appropriately lead one to जनताजनार्दनसेवा). (iii) ज्ञान is certainly the means of Mokṣa; but while attaining it and even after attaining it, निष्कामकर्मयोग should be practised, first for the purpose of self-development and then for लोकसंग्रह. So the teaching of the Bhagavadgitā can be said to be भक्तियुक्त निष्कामकर्मयोग for one and all, before or after ब्रह्मज्ञान. Lokasaṁgrah is the highest goal fot Gitā Ethics.

——x——

Book Reviews

Shankara's Clarification of certain Vedantic Concepts:— Published by Adhyatma Prakash Karyalaya, Holenarasipur — Price Rs. 1-50 Pages 107.

The book is the summary of the lectures delivered by His Holiness Shri Satchidanandendra Saraswatiji of Holenarasipur, at Mysore during the Shankara Saptaham of 1969. These lectures have attempted to give the faithful interpretation of the Upanishads, by Shri Shankara Bhagavatpādāchārya.

It is rightly maintained by His Holiness that the Upanisads contain two sets of teaching, regarding the Highest Reality, called Brahman, addressed to two different levels of the Mind. The present Booklet is an assistance in the study of Vedanta to the two sets of seekers of Reality.

The booklet contains a systematic account of the clarification of certain vedantic concepts as presented in Shankara's classical writings, especially in his Sutra Bhashya. It is divided into ten Chapters— *The Atman, Vidya and Avidya, creation, Maya and causation, Isvara, Bondage and Release. The validity of Shastra, The empirical and the Transcendental views, Matter and Method, Sannysa and Yoga, und conclusion.* There are 67 Sections.

His Holiness has proved by quoting many important Upadishads, that the aim of the Upanishads is to teach the knowledge of the Unity of Atman. Atman is Brahman. It refers to the Reality, underlying all the phenomenal world, and that each individual soul is identical with it. His discussion about the meaning of Maya and Avidya is unique. He says—" First of all, we should dismiss the idea of the Post-Shankaras, who have stumbled into the mistake of identifying Maya and Avidya, misled by the collocation of those two words in stray passages of Shankara's Bhāshya." He has also clarified the objections raised by some scholars, misunderstanding the meaning of the word "Shakti." The author has tried to take away the confusion of the connotations of the terms, Iśvara, Parabrahman, and Lower Brahman and proves by quoting the authorities that the same Brahman is called Higher Brahman, when it is made the subject of enquiry as Reality; Lower Brahman, when it is recommended in the Shrutis as an object of meditation, and Ishvara, when it is thought of as the cause and ruler of the phenomenal world, containing individual souls. The distinction is admitted only from the thought-position of the student of Vedanta and there is no distinction or difference allowed in Brahman itself.

Thus, this Booklet is the most valuable contribution of His Holiness to the Shānkara Advaita Vedanta school and I am sure the readers will be very much grateful to the Swamiji for presenting the same to the learned scholars and lovers of vedanta.

——×——

Misconceptions About Shankara :—Published by Adhyatma Prakāsha Karyalaya—written by His Holiness Shri Satchidanandendra Saraswatiji—Pages—130. Price: Rs. 3.

This is the comprehensive work on Shri Shankara Bhagavatpādācharya's views on Advaita Vedanta. In this book His Holiness has appealed to the thoughtful Vedantins of our country, to consider how far his conclusions are acceptable and to offer their candid opinion in the matter, so that all the assessment of his humble opinions may be consolidated in the Symposium proposed to be published by the Kāryālaya.

The ideas contained in the book are the personal views of the author and have been based on his scholarly studies of all the works of Shri Shankārācharya. His Holiness has taken the Sūtra Bhāshya as the chief court of appeal. Quotations from the Gita Bhashya or any other commentary are drawn upon only to confirm any conclusion based on the Sutra Bhāshya. He has tried to classify the important misconceptions under particular heads, and has produced his vouchers, mainly in the form of citations from the Sutra Bhāshya. He has also attempted very successfully how Shankara's teachings can be corroborated by the declaration of the only traditional teacher, Shri Gaudapadāchārya.

His Holiness has divided the book into fifty six small chapters and has treated the subject-mater in fairly great detail. At the end of the book, he has given the word-index, giving an idea to the readers, of the number of words, he has discussed in his book. He has explained 117 technical words used by Shri Shankarbhagavatpādācharya in his works. In the absence of the proper meaning of these technical words, I am sure, the scholars will not comprehend the wonderful ideas of Shri Shankara. The author has discussed seventy main points of Shankara philosophy.

At the end of his discussion, in the last chapter, His Holiness has prescribed ten golden rules to be followed by the earnest student, who desires to understand the ideas of Shri Shankarācharya.

I strongly recommend this book and the other one, "Shankara's clarification of certain Venantic concepts" to be carefully studied by all the students of philosophy, who wish to know the views of Shri Shankara on Advaita philosophy. I cannot help expressing my deep debt of gratitude to such immortal works of His Holiness.

Prof. L. C. Patil.

——x——

The Vision of Ātman:-By Swami Satchidanandendra Saraswati, Published by Adhyatma Prakasha Karyalaya, Holenarsipur.

Pages: 119 ÷ 7 Price: Rs. 2-00

The book under review is brought out neatly and carefully. In keeping with the tradition of Adhyatma Prakasha Karyalaya the book speaks volumes for the Swamiji's unflinching devotion to Shankara's Advaita system of philosophy.

The matter is confined to the investigation of the problem of the intuitive vision of Atman—the crux of the Advaita doctrine as propounded by Shankara and elucidated by his followers.

The Swamiji has taken great care to compitle and present systematically all the relevant extracts required for the purpose and attempted successfully to expose erroneous presumptions and arguments that matured tradition or sweeping enthusiasm is beset with. The erudition of the author is writ large on each and every page of the book. The marshalling of evidence calculated to yield the conclusion is also faultless. In short the author renders valuable service to the readers keenly interested in the study of the Advaita postulates.

The authorities quoted and scanned are mostly from Indian tradition and contribution to the thought by modern Western scholars does not find much favour here. On completing a reading of the book one is logically convinced about the nature of the objective Shankara's Advaita has set before itself, and the means to attain to it. However, the moment logical inquiry ceases a larger question looms up. Is not the vision after all a mystic experience? Is it possible to explain the *modus operandi* of the realisation in terms of physical science? Is the grace of the spiritual Guru outside the compass of methodology? Many such questions which might haunt a 'sadhaka' would continue to crop up. The real clincher is the Vision itself—अनुभवावसानत्वात् ।—whichever way it is obtained. Even Shankaracharya would neither nod nor frown, should it come in some other way!

The book is an exhaustive study of the genuine teachings and verdicts of Shankara Advaita.

Prof. D. R. Page.

——x——

Intuition of Reality:—By Swami Satchidanandendra Saraswati. Published by Adhyatma Prakasha Karyalaya, Holenarsipur.

Pages: 116+8 Price: Rs. 2-50.

The book under review presents in English the substance of a series of lectures delivered in Kannada by the author at Bangalore during Shankara Saptaha in April 1972.

The book aims at explaining the nature of Ātman, the central principle of Vedanta and its identity with Brahman, the Ultimate Reality Shankara interprets the Śruti texts as declaring the identity between Ātman and Brahman.

The title of the book is significant in suggesting that the Ātman can be got at by intuition aud not by ratiocination. Intuition forms the basis of reason which cannot stand on its own legs. Instead of opposing intuition reason serves it. It proves inadequate as a means of attaining Ātman because of its non-finality. Practice of Adhyatma yoga, the graded contemplation leading to the inmost Ātman brings about gradual revelation of Brahman as Ātman. This practice is to be carried on with the aid of a purified mind under the guidance of a genuine 'guru.' Such views as these are held by Shankara. The author explains them in his characteristic style by quoting profusely from Shankara's writings and upanishadic texts at each step in the book.

One chapter deals with the pre-Shankara Vedantic schools. The author attempts to show in what respects Shankara's Advaita is superior to them all.

The book is a valuable addition to the literature on Advaita Vedanta. Lovers and followers of Shankara are sure to feel obliged to the Swamiji for his useful service.

K. D. Tangod.

——×——

Vedic Foundations of Indian Culture:

By Dr. Chidambara Kulkarni: Publisher: Shri Dvaipayana Trust Bombay-Dharwar-Bangalore: PP. 263. Price Rs. 40/-.

Judged from any standard the book under review, is an outstanding work on Bharatiya Culture. Dr. Chidambara Kulkarni–I/C Head of the Dept. of History, Bombay University–is a great scholar and a genuine, rational, lover and admirer of Indian Culture. During his close study of Indian history and Culture, he soon found that it was grossly misunderstood and mis-interpreted by the so-called Western Indolo–

gists—some deliberately and others through ignorance born of prejudice. And their half-baked conclusions based on the modern sciences of Anthropology, Archeology, Philology and Comparative Mythology that are still in a speculative stage, deluded our educated nationals. Hence "our young men and women grew up without any knowledge of the traditions of Dharma, Social Harmony and Universal Love. Further they were taught to ridicule religion and ethics, political and social ideals and systems, and art and literature and other fundamentals of our culture." (P. 6).

Dr. Kulkarni was greatly pained to observe this "crisis of character in our national life" and felt "an urgent need of presenting the facts of Indian history, particularly of the most creative age, in all its facets in the proper perspective so that our people can seek from it, guidance, strength and character." (P. 6). He has, therefore, tried in this volume, to show how the grand superstructure of our Bharatiya Culture is based on the firm foundation laid down by our far-seeing Vedic Ṛṣis. "Based on the selective and analytical study of Vedic literature," he tells us, "this work aims at giving a full picture of the Vedic civilization in all its aspects : ideals, society, education, state, economic life,language and literature, art and science, religion and philosophy." (P. 8). And we may say that the author has eminently succeeded in his laudable attempt.

The matter has been distributed in 15 chapters. All of them have been packed with valuable information about all the salient aspects of our glorious Vedic Culture, duly supported by copious, apt quotations both from the ancient and modern literature on the subject. Special mention may be made of chapters dealing with Puruṣārtha, Social Harmony, Education, Language and Literature, Light and Beauty and Cosmic Harmony. These chapters deserve to be read several times by all those who would like to be properly enlightened and inspired by the Vedic glory.

Much as we wish to deal with some of the important items presented by the learned author, want of space prevents us from doing so. Hence we would but briefly refer to the greatness of the Vedic Ṛṣis and their eternal contribution to the Vedic Culture as depicted by the author.

" The Vedic Ṛṣis," says the author,"had a keen mind, a wonderful power of grasping the particular and co-relating it with the universal, a sharp intellect which seldom faltered and a fully developed aesthetic sensibility which enabled them to express all knowledge in beautiful poetry. ....All these qualities of Vedic thinkers were acquired by conscious efforts, the tapas, yoga and disciplined life." (P. 202). It is difficult to adequately assess the contribution of the Ṛṣis to culture. They are, indeed, the founders of culture in all its myriad facets. They acquired supreme knowledge by tapas, preserved it carefully and passed it on to succeeding generations by skilfully devising methods and techniques........ They contributed most to the fields of Philosophy and Religion and Society as well as to those of Arts and Sciences. The ancient Ṛṣis discovered the Ṛta, the basic principle of Universal Harmony, and in conformity with it, they formulated the world's first laws of Nature, principles of social and political order, the basic tenets of art and literature and the methods by which each individual could achieve the highest goal i. e. complete harmony with all creation." (P. 14).

Thus, " the analytical exposition of the Vedic life and culture attempted in this work is adequate enough to indicate not merely the uninterrupted continuity of the Vedic ideals and traditions but also to emphatically bring out that the Vedic ideals of Puruṣārtha and Samanvaya signifying an integrated approach to the myriad problems of life, are still relevant. To-day, the responsibility of man as a rational being to integrate himself, to relate the present to the past and the future, to live in time as well as in eternity, has become urgent. In his journey towards this goal, modern man can certainly seek guidance and inspiration from the Vedas." (P. 241).

We heartily congratulate the author for this excellent contribution which would definitely bring fresh light and inspiration to our youngsters.

M. S. Deshpande.

—— x ——

The late Vithalrao [Bhaurao] Jamkhandi M.A.LL.B.
[a trustee]

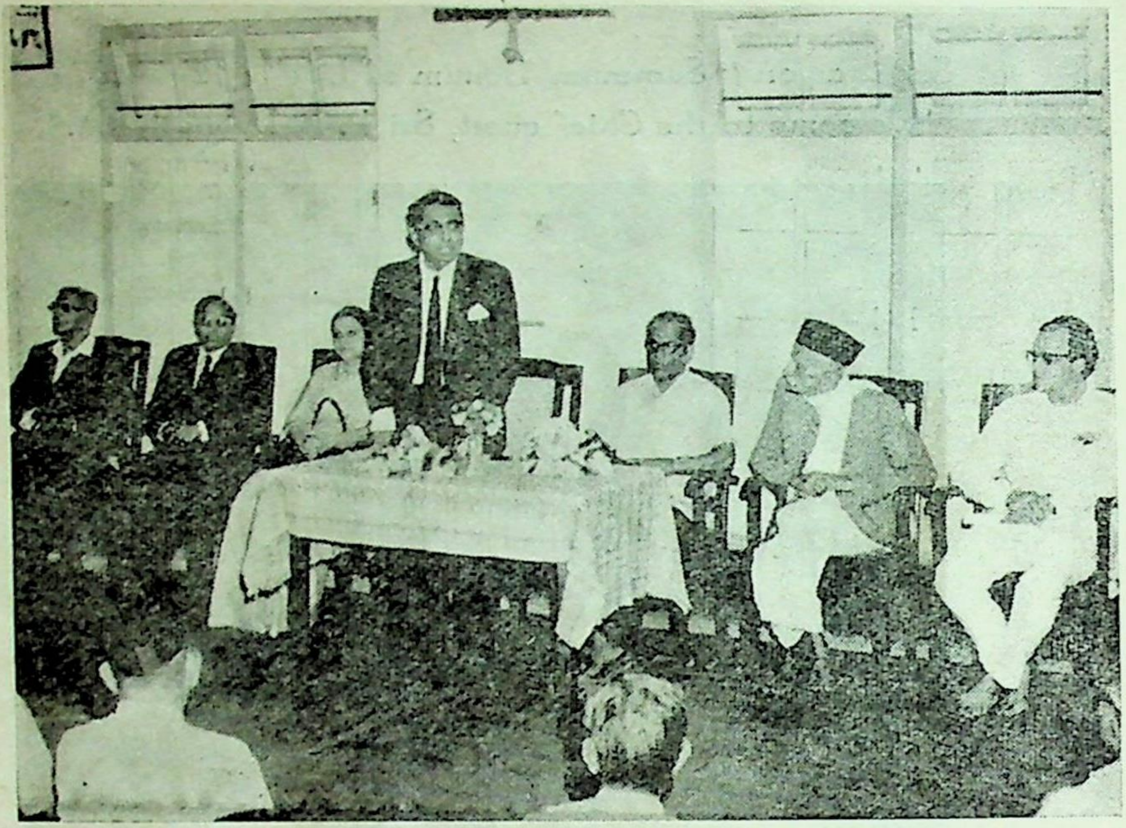
Seminar on " Summum Bonum of Life" : 12-4-1974
Welcome to the Chief guest, Sri P. R. Dubhashi I.A.S.

Front row (L to R) 1) Sri K. D. Sangoram. 2) Sri L. S. S. Chakrawarthy
3) Sri P. R. Dubhashi I.A.S. 4) Mrs. Dubhashi

Middle row 1) Dr M. R. Lederle 2) Col. Harabhajan Singh
3) Dr. B. S. Kulkarni 4) Dr. B. R. Modak.
5) Mrs. C. V. Parulekar

Back row. 1) Sri G. S. Kulkarni. 2) Prof. K. D. Tangod
3) Sri G. S. Chhatre 4) Prof. S. Nagaraj.
5) Sri A. J. Parulekar. 6) Sri R. S. Bhide.

Shri P. R. Dubhashi, I.A.S. inaugurating Seminar on
"Summum Bonum of Life"



Seated : 1) Prof. S. Nagaraj. 2) Sri L. S. S. Chakrawarthy.
3) Smt. Dubhashi. 4) Dr T. G. Kalghatgi.
5) Sri K. D. Sangoram. 6) Dr. M. R. Lederle

Tel Address : MANURE *Established in 1928*

Phone } Office : **20011 & 22071**
Resi : **20515**

Bhupal Jayawant Desai & Sons

आगबोट छाप
मिश्र खत
भू.ज. देसाई ॲन्ड सन्स

Manufacturers of :-
'STEAMER BRAND' Manure Mixtures
& Dealers in Fertilizers & Commission Agents.
694, Raviwar Peth, BELGAUM. - 590002

★

Branches at :
'E' Ward Shahapuri Kolhapur (Maharashatra)
Phone :— **3090**
Chandgad, Dist. Kolhapur
NIPANI

A Short Report
of
The Academy of Comparative Philosophy and Religion, Belgaum.

(1-11-1973 to 31-5 1974)

—:o:—

The board of trustees received a severe blow by the passing away of Shri V. G. Jamkhandi, one of the trustees, on 19-12-1973. A brilliant and leading Advocate, he was a tower of strength to this Trust and was of great help to it in giving wise counsel in all matters, particularly those involving legal points. He was also the Chairman of the Editorial Committee of Pathway to God and in that capacity, made every effort to make the journal popular and self-supporting. He enrolled a few life-subscribers for the journal. The interest of the Academy was always uppermost in his mind. His passing away has caused a vacuum in the management, which it is difficulty to fill up.

Shri G. D. Saraff, one of the trustees, has been appointed Chairman of the Editorial Committee in the place of the late Shri Jamkhandi.

There were two meetings of the Board of trustees during this period. It was decided by the Board to publish " Life of Shri Gurudev Ranade " written in Marathi by Dr. B R. Modak, M. A., Ph. D. and Mrs. Wasudha B. Modak, M. A. The book has gone to the Press and will be published on 3rd July which is the birth day of Shri Gurudev. By another resolution, the board decided to invite one of the 3 persons named by it in order, for delivering the Gurudev Ranade Memorial Lectures. The budget was also passed during this period sanctioning an expenditure of Rs. 30,000 for 1974-75.

The compound wall for a portion of the Mandir site was completed during this period at a cost of Rs. 5290/-.

The seminar on "Summum Bonum of Life" was held for 3 days from 12th March 1974. It was attended by the following participants :—

1) Prof. K. S. Narayanachar, M. A., B. Sc., Dharwar.
2) Dr. M. R. Lederle, S. J., Poona.
3) Shri L. S. Chakrawarthy, M. Sc., LL. M., I. R. S., Bangalore.
4) Prof. S. Nagraj, Belgaum.
5) Dr. B. S. Kulkarni, M. A., Ph. D, Dharwar.
6) Shri M. S. Deshpande, Athani.
7) Col. Harabhajan Singh, Belgaum.

Shri Abusaheb S. Modak of Kadwai, Prof. B. Balkrishna, Dr. J. V. Joshi, Sangli and Dr. P. M. Upadhye, Bombay could not attend, though they had agreed to do so. Dr. T. G. Kalghatgi, Head of the Deptt. of Philosophy, Karnatak University, Dharwar presided. Shri G. S. Kulkarni, a trustee, delivered his wel-come speech. The inaugural speech was delivered by Shri P. R. Dubhashi, I. A. S., Divisional Commissioner, Belgaum. The proceedings of the Seminar will be published in due course of time.

Talks were delivered in the Gurudev Mandir by the following persons —

1) Dr. B. R. Modak	....	3 Days.	Marathi.
2) Shri M S Deshpande	....	3 do	do
3) Shri Kakasaheb Tulpule	....	3 do	do
4) Shri Achyutdas Bhadragiri	....	21 do	Kannada.
5) Swami Vidnyananand Paramhans.		2 do	English.

The following persons became life-subscribers of Pathway to God on payment of Rs. 100/- each.

1) Dr. Avinash R. Parulekar, M. B B. S., Bijapur.
2) Shri V. Y. Lele, Tilakwadi, Belgaum.
3) Shri Shreeram L. Uchagaonkar, Arsikeri.
4) Shri M. A. Nidgundi, B. Sc., Mandya.

Shri S. D. Dabade, Bangalore has enrolled himself as a life-memeber on payment of Rs. 250/-. Shri K R. Sortur, Madhavnagar and Shri D. S. Krishnamurthy, Bangalore paid the balance of Rs. 51/- and Rs. 100/-respectively and became life-members. Shri A. V. Ramakrishna, Bangalore paid Rs. 50/-, bringing his total payment to Rs. 200/- for life-membership.

We received donations as follows during this period :—

1) Shri S. B. Gokhale, Ghatkopar, Bombay	Rs.	11/-	
2) Smt. S. N. Marathe, Tilakwadi.	,,	75/-	(her total donation is now Rs. 101/-
3) Pioneer Urban Co-op. Bank Ltd. Belgaum	,	100/-	
4) Shri R. T. Vaikunthe. M. A., LL. B., Hubli	,,	10/-	
5) Shri Shashikant V. Jamkhandi, Delhi.	,,	1000/-	
6) Shri M. M. Natu Belgaum.	,,	10/-	
7) Dr. Surendra Prasad Garg, Jaipur.	Rs.	30/- 150/-	for feeding of Sadhakas
	,,	20/-	on a/c of son's marriage.

We are grateful to all these persons for their kind help to this Public Trust.

The printing of lectures of Prof. B. R. Kulkarni on 'Critical and Constructive Aspects of Prof. R. D. Ranade's Philosophy' is over and the book will be out early in the next month.

We have been issuing two Numbers of Pathway to God every year and the subscription has been Rs. 5/- per annum since we started its publication. Recently, the cost of paper has risen almost cent percent and the printing charges too have risen very high. It is not easy for the Trust to bear the losses on account of this journal continuously. Readers are therefore requested to come to our help by enrolling a new subscriber each. Those, who can afford, may send us donation to meet the losses.

The 'Punyatithi' of Shri Gurudev will be celebrated on 6th June. A Programme has been drawn up for lectures from the 30th of May to 6th June. Community reading of DNYANESHWARI has been started in the morning from the 30th and will continue upto 6th June.

Sadhakas, desirous of taking part in the next Vaikunthachaturdasi "Nāma-Saptāh" should contact the management in good time.

—x—

सर्व प्रकारची शुद्ध स्टे. स्टीलची भांडी अनेक प्रकारचा फॅन्सी माल भेट देण्यालायक अनेक मनपसंत वस्तु त्याचप्रमाणे बजाज कंपनीचो विजेवरील उपकरणे उदा. ईस्त्री, शेगडया, टोस्टर इ. शिवाय प्रमुख कंपन्याचे विविध आकारामधील श्रेष्ठ दर्जाचे प्रेशर कुकर्स यासाठी व थोडयांच अवधित लोकप्रिय विश्वासपात्र झालेली.

— ग्रुप परचेज बेनिफीट स्कीम —

अधिक माहिती व माहितीपत्रकांसाठी चोकशी करा

फोन २२१४२

मे. रेवणकर ब्रदर्स

१६११ मारुती गल्ली बेळगांव

हॉकिन्स प्रेशर कुकर्स विक्री व दुरुस्तीचे
अधिकृत अेकमेव ठिकाण

With best wishes from:-

✱

Phone :— 20298

B. V. Kelkar & Co.

Authorised Philips Radio Dealers
Khade Bazar,
BELGAUM.

Phone } Office : 21162
Res. : 20271

M/s. Uppin & Sons

Cloth and General Merchants
Khade Bazar,
BELGAUM.

फुलाहुन कोमल अन् सुंदर सोनेरी संध्येच्या
रुपरंगात चितारलेल्या चांदण्यांच्या
अलंकारानी सजलेल्या
साडयांचा अपूर्व संच
बनारशी, कांजीवरम, बेंगलोरी
शालू मिळण्याचे बेळगांवातील एकमेव ठिकाण

✱

मे. कोरडे आणि कं.

कापड व्यापारी
मारुती गल्ली — बेळगांव
फोन नं. २०६८९

First and Old Shop
in Belgaum City
Phone : **21788**

Gajanan Mithaiwala
622, Vithaldev Galli, Shahapur

Our Specialities :–

- **Special and Famous " Kunda "**
- **A–1 Kaju-Barfi**

Mawa Petha, Balusha, Motichoor Ladu, Gulab-Jam, Mysore Pak and Other Varieties; Sweet and Khara. Receive reasonable rates

Visit Once and have good Chance

Phone : 21743

**M/s. Re-Public Machinery
Corporation**

Kirloskar Diesel Engine
Pump Set & Kirloskar Electric
Motor
Pump-Sets for Irrigation

☆

Please Contact :–

**M/s Republic Machinery
Corporation**
Kadolkar Galli, BELGAUM.

With best compliments from :–

M/s. S. S. Kalghatgi
TEA, GHEE,
BATTERIES, OIL
670, Raviwar Peth,
BELGAUM

☎ **21492**

**Shri Venkatesh
Saree Depot**
WHOLESALE SAREE DEALERS
Shahapur, (Belgaum) 590003

Head Office : ☎ **20692**
Meghraj Rampratap Bang
WHOLESALE SAREE DEALERS
P. O. Shahapur (Belgaum) 590003

Branch Office : ☎ **21862**
SHRI GANESH SILK FACTORY
586, Sapar Galli,
P. O. Madhavpur (VADGAON)
Dist. : Belgaum.

- Shree -

M/s. Y. C. Deshpande & Sons
P. Box No. 54, BELGAUM.

★

Cloth Merchants
Wholesale Distributors,
M/S. BINNY LTD.,
MADRAS
'Binny A Great Name in Textiles'

राजेंद्र हँडलूम
साडी वर्क्स

उत्तम सुतापासून - पक्क्या रंगामध्ये अनेक रंगात - विविध डिझाइनमध्ये तयार केलेली राजेंद्र साडी. " वाजवी दरात योग्य माल मिळाल्याचे समाधान.

वेळेवर ऑर्डरीप्रमाणे माल रवाना करण्याचे ध्येय
प्रत्येक साडीवर राजेंद्र शिक्का असतो.

संपर्क साधा– २४६८ " श्रीकृपा " मिरापूर गल्ली
शहापूर (बेळगांव)

फोन– फॅक्टरी–२१३७५
ऑफीस–२३५७२

With best compliments from :–

V. Y. Deshpande & Sons
Distributors :– Binny's Textiles,
Bangalore & Madras
Khade Bazar, BELGAUM. 1
Post Box No. 22 Phone : 21254

&

M/s. Deshpande Enterprises
Furniture Contractors
249, Deshmukh Road,
TILAKWADI-BELGAUM.

With best compliments from :–

Tele. Add. .- GUARANTEE

☎ Office : 20301
Resi : 20701

V. S. Bembalgi
Wholsale Dealers in :—
Gold, Silver & Jewellery

卐

P. O. Shahapur
BELGAUM 590003

WITH BEST WISHES

FROM

HOUSE OF SALGAOCARS COMPRISING OF

V. M. Salgaocar & Brother Private Limited

(Mine Owners, Importers & Mineral Ore Exporters,
Government Recognized Export House)

↓

SALGAOCAR MINING INDUSTRIES PRIVATE LTD.
[Mineral Ore Processing, River Fleet Transport]

●

SALLITHO ORES PRIVATE LTD.
(Producers of Iron Ore)

●

SALGAOCAR ENGINEERS PRIVATE LTD.
Distributors of earthmoving & Construction equipment & other machinery)

●

AGENCIA GERAL PRIVATE LTD.
(Shipping)

●

SALGAOCAR INDUSTRIAL GASES PRIVATE LTD.
(Manufacturers of Potassium Permanganate and other Chemicals)

●

AERO MUNDIAL
(Air Travel Agency)

●

HOTEL ZUARI
Rendezvous of the discriminating

Post Box No 14
Vasco Da Gama,
GOA.

Grams : VIMSON
Phone : 394, 405, 437
Telex : VIMSON-019-211

OFFICES AT
Bombay, New Delhi & Bangalore.

When you are at Belgaum, stay at :—

SUVARN MANDIR

Khade Bazar, BELGAUM.

Phone : 20282
22032

PAI HOTEL

Opposite Central Bus Stand, Belgaum

Phone : **21680**

Centrally Situated Lodging and Boarding

Bath attached airy rooms 卐 Prompt and cordial Service

मनुष्य जन्म वार वार नही मिलता इसलिये प्रत्येक मानव को उसका सफल का सद्गीत प्राप्त करने हेतू विना प्रमादके हर समय सात्विक भावना व परहित का ध्यान रख कर उसको सफल करने का सतत प्रयत्न करते रहना चाहिये ।

कर्नाटक राज्यातील सर्वाधिक खपाचे मफतलाल ग्रुप शोरूम

मफतलाल ग्रुफ ऑफ मिलस

अधिकृत शोरूम

gautam **गौतम**

Tele 22571

३१४० खडेबजार बेळगांव.

बेळगांव, धारवाड, विजापूर व कारवार जिल्ह्यातील एकमेव अधिकृत शो रूम.

ಟೇಲಿಫೋನ ನಂ. ಬೆಳಗಾಂವ. 30, 805
ಇಟಗಿ 42

ಶ್ರೀ ಮಲಪ್ರಭಾ ಕೋ–ಆಪ್: ಶುಗರ ಫ್ಯಾಕ್ಟರಿ ಲಿ. ಎಮ್. ಕೆ. ಹುಬ್ಬಳ್ಳಿ, ಜಿಲ್ಹಾ : ಬೆಳಗಾಂವ, ಕರ್ನಾಟಕ ರಾಜ್ಯ.

ಸಹಕಾರಿ ತಳಹದಿಯ ಮೇಲೆ ಸ್ಥಾಪಿಸಿದ ಈ ಬೃಹತ ಸಕ್ಕರೆ ಉದ್ದಿಮೆಯು ರೈತರ ಜೀವನ ಮಟ್ಟವನು ಸುಧಾರಿಸಲು ಕಂಕಣಬದ್ಧವಾಗಿದೆ. ಈ ಸಂಸ್ಥೆಯು ತನ್ನ ಕೆವಲ ಎರಡು ವರ್ಷಗಳ ಪಾದಾರ್ಪಣದಲ್ಲಿ ಸಾಕಷ್ಟು ಪ್ರಗತಿ ಹೊಂದಿದೆ.

ಸನ್ 1972–73 ನೇ ಸಾಲಿನಲ್ಲಿ ಸಕ್ಕರೆಯ ಇಳುವರಿಯಲ್ಲಿ ಕರ್ನಾಟಕ ರಾಜ್ಯದಲ್ಲಿ ಮೊದಲನೇ ಸ್ಥಾನ ಪಡೆದಿದೆಯಲ್ಲದೆ ಇಡೀ ದೇಶದಲ್ಲಿ ಮೊದಲನೇ ಹತ್ತು ಕ್ರಮಾಂಕದಲ್ಲಿ ಬರುತ್ತದೆ. ಇದು ಅಲ್ಲದೆ ಫ್ಯಾಕ್ಟರಿಯು ಬೇರೆ ಬೇರೆ ವಿಭಾಗದಲ್ಲಿ ಸಾಕಷ್ಟು ಪ್ರಗತಿಯನ್ನು ಸಾಧಿಸಲಾಗಿದೆ.

ಮಲಪ್ರಭಾ ಸಕ್ಕರೆಯು ಆಯ್. ಎಸ್. ಆಯ್. ಸಂಸ್ಥೆಯಿಂದ ಮನ್ನಣೆ ಪಡೆದಿದ್ದು ಸಕ್ಕರೆಯನ್ನು ದೇಶದಲ್ಲಿಯ ಅನೇಕ ರಾಜ್ಯಗಳಿಗೆ ಹಾಗೂ ಪರ ರಾಜ್ಯಗಳಿಗೆ ರಪ್ತು ಮಾಡುತ್ತಿದೆ.

ಇವರು ಸಕ್ಕರೆಯ ಉತ್ಪಾದನೆಯಲ್ಲಿಯಷ್ಟೆ ತೊಡಗಿರದೆ ರೈತರಿಗೆ ಸುಧಾರಿಸಿದ ಕಬ್ಬಿನ ಬಿಜಗಳನ್ನು ಒದಗಿಸುವ ಸಲುವಾಗಿ ಹಿರೇಮುನವಳ್ಳಿ ತಾಲೂಕ ಖಾನಾಪೂರದಲ್ಲಿ ಬೀಜೋತ್ಪಾದನಾ ಫಾರ್ಮವನ್ನು ಪ್ರಾರಂಭಿಸಿದ್ದಾರೆ. ಬೆಳೆಗಾರ ಮೆಂಬರರಿಗೆ ಸುಮಾರು 15 ಲಕ್ಷ ರೂಪಾಯಿಗಳಷ್ಟು ರಸಾಯನಿಕ ಗೊಬ್ಬರವನ್ನು ಕಳೆದ ವರ್ಷದಲ್ಲಿ ಪೂರೈಸಿರುವದಲ್ಲದೆ ಬ್ಯಾಂಕುಗಳಿಂದ ಸಾಲ ಸೌಲಭ್ಯಗಳನ್ನು ಮೆಂಬರರಿಗೆ ಒದಗಿಸುವಲ್ಲಿ ಸಾಕಷ್ಟು ಸಹಾಯ ನೀಡಲಾಗಿದೆ.

ರೈತರಿಗೆ ಸಹಾಯವಾಗುವಂತೆ ಇನ್ನೂ ಅನೇಕ ಯೋಜನೆಗಳನ್ನು ಹಾಕಿಕೊಂಡಿದ್ದು ಅವುಗಳನ್ನು ಕಾರ್ಯಗತ ಗೊಳಿಸುವಲ್ಲಿ ಮತ್ತು ಸಂಸ್ಥೆಯನ್ನು ರೈತರ ಹಾಗೂ ಕಾರ್ಮಿಕರ ಕಾಮದೇನುವನ್ನಾಗಿ ಮಾಡುವಲ್ಲಿ ತಮ್ಮ ಹಾರ್ದಿಕ ಸಹಕಾರವನ್ನು ಸಾರ್ವಜನಿಕರು ನೀಡುವರೆಂದು ಆಶಿಸಲಾಗಿದೆ.

ಈಗಾಗಲೆ ಸಂಸ್ಥೆಯು ಸಾವಿರಾರು ಜನರಿಗೆ ಉದ್ಯೋಗ ವ್ಯವಸಾಯ ಮಾಡಿಕೊಟ್ಟಿದ್ದು ಭವಿಷ್ಯತ್ತಿನಲ್ಲಿ ಸ್ಥಾನಿಕ ಮಟ್ಟದಲ್ಲಿ ನಿರುದ್ಯೋಗ ಹಾಗೂ ಬಡತನವನ್ನು ನಿವಾರಿಸುವಲ್ಲಿ ನಿಶ್ಚಿತವಾಗಿ ಜಯಶಾಲಿಯಾಗುವಲ್ಲಿ ಸಂದೆಹವಿಲ್ಲ.

* * *

ಎಸ್. ಕೆ. ಪಾಟೀಲ
ಮ್ಯಾನೇಜಿಂಗ ಡೈರೆಕ್ಟರ.

ಬಿ. ಡಿ. ಇನಾಮದಾರ ಎಮ್. ಎಲ್. ಎ.
ಚೇಅರಮನ್.

Registered with the Registrar of News Papers for India under No. R. N. 22624/72

Academy of Comparative Philosophy & Religion
BELGAUM

PUBLICATIONS

1.	Thus Spake Gurudeo (revised & enlarged)	*M. S. Deshpande*	0-75
2.	An Introduction to Vedic Study (Lectures)	*Dr. Sampurnanand*	1-50
3.	Validity & Value of Religious Experience (Seminar Proceedings : 1968)		3-00
4.	Problem of Evil (Seminar Proceedings : 1969)		3-00
5.	The Doctrine of God (Seminar Proceedings : 1970)		5-00
6.	The Need for Religion & the Predicament of Man	*Dr. P. Nagaraja Rao*	4-00
7.	God Realisation; Sadhana & Effects (Seminar Proceedings : 1971)		7-00
8.	Haridasas of Karnatak	*Dr. G. S. Shrinivasan*	1-50
9.	Bhagawata Purana	*Prof : Aravind Basu*	*6-50*
10.	Critical & Constructive Aspects of Dr. R. D. Ranade's Philosophy....Prof ; B. R. Kulkarni.	will be published shortly.	
11.	Dr. R. D. Ranade's Life. (In Marathi) Dr. B. R. Modak and Mrs. Wasudha B. Modak M.A.	- Do -	- Do -

For Commission to Book-Sellers, Educational Institutions etc contact :—
Secretary, Gurudev Mandir, Tilakwadi East, Belgaum. 590006.

PATHWAY TO GOD

[JOURNAL]

Published twice a year in June & November.

Annual Subscription

(Including Postage)

Bharat Rs. 5 **Foreign Rs. 10**

(Printed at Belgaum Samachar Printing Press, Belgaum.)